3 1761 01481509 6
UNIVERSITY OF TORONTO
BV
3415
K45
1923

THE ALTAR OF HEAVEN, PEKING

The pavilion in which the Emperor would keep vigil the night before offering to Shang-ti, the "Supreme Ruler," prayer and sacrifice for the people. This worship was strictly forbidden to all but the Emperor; since the Republic some of the Presidents have carried it on.

IN CHINA NOW

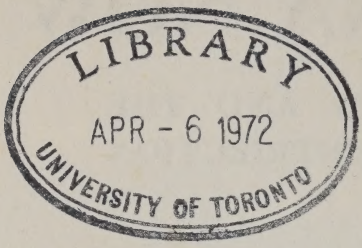
CHINA'S NEED AND THE CHRISTIAN CONTRIBUTION

BY

J. C. KEYTE, M.A.

SOMETIME DAVIS CHINESE SCHOLAR
IN THE UNIVERSITY OF OXFORD
AUTHOR OF "THE PASSING OF THE DRAGON

LONDON
UNITED COUNCIL FOR MISSIONARY EDUCATION
EDINBURGH HOUSE, 2 EATON GATE, S.W.1
1923



First Edition, July 1923
Second Edition, December 1923

BV
3415
K45
1923

Printed in Scotland
by Turnbull & Spears, Edinburgh

NOTE

The following Editions of this text-book are published :—

*Baptist Missionary Society, 19 Furnival Street, E.C.4.
*China Inland Mission, Newington Green, N.16.
*Church of England Zenana Missionary Society,
27 Chancery Lane, W.C.2.
*Church Missionary Society, Salisbury Square, E.C.4.
*Christian Endeavour Union, 53 Old Bailey, E.C.4.
*London Missionary Society, 48 Broadway, Westminster, S.W.1.
Primitive Methodist Christian Endeavour Society,
Holborn Hall, Clerkenwell Road, London, E.C.1.
*Society for the Propagation of the Gospel,
15 Tufton Street, S.W.1.
*Student Christian Movement, 32 Russell Square, W.C.1.
*Wesleyan Methodist Missionary Society,
24 Bishopsgate, E.C.2.
*Youth Committee of the United Free Church of Scotland,
121 George Street, Edinburgh.
and
United Council for Missionary Education,
Edinburgh House, 2 Eaton Gate, S.W.1.

Those who take this book with Study Circles or Discussion Groups are strongly recommended to make use of the "Suggestions for Leaders" that have been prepared in connection with it. They may be obtained by writing to the Mission Study Secretary at any of the above addresses marked *.

TO

FRANCES E. NORFOLK

from the nephew with whom she has so often shared "the broad road that stretches, and the roadside fire."

EDITORIAL NOTE

THIS text-book on China is published for the various Missionary Societies by the United Council for Missionary Education, who desire to express their gratitude to the author, the Rev. J. C. Keyte, and to the Peking Union Church for allowing him some measure of time for this work.

Chapter V—the Work of the Teacher—has been modified and partially re-written in this country by the author's colleague, the Rev. F. S. Drake. The Editorial Committee asked Mr Drake to undertake this task in order to bring the chapter on education within the range of a larger number of readers. Time did not permit of consultation with Mr Keyte, nor of submitting proofs of the book to him for revision in China. The Editorial Committee must therefore accept responsibility for any errors that may have crept into the book during the final process of revision and preparation for press.

Three photographs used for the illustrations have been supplied by the author, and for the use of the other three the Council is indebted to the Church Missionary Society, the China Inland Mission, and the London Missionary Society.

AUTHOR'S PREFACE

To give any adequate account of present developments in China and of the Christian contribution to the new needs thus discovered is beyond the compass of a book so short as this present one.

All that can be hoped is that its contents may be suggestive in helping readers strange to China better to appreciate the conditions of the country, and the challenge which those conditions offer to Christian statesmanship.

The book, as originally written, was somewhat longer, but had to be cut down to come nearer to the limits laid down by the United Council for Missionary Education.

The author is indebted for information to too many of his friends, of Chinese and other nationalities, to attempt here separate acknowledgment to all, but special thanks are due to the Rev. J. P. Bruce, M.A., D.Lit., for revising the whole manuscript and for his valuable criticism and corrections. Dr H. Balme, F.R.C.S., D.P.H., who also read through the whole of the manuscript, has given invaluable aid in pointing out serious omissions. That this book has not more sins of this nature is largely due to his efforts. In this connection the author regrets that mention of many important aspects of Christian work in China which he has learnt to admire, either from personal observation

or from interviews with those directly responsible, has had to be omitted.

The Rev. F. S. Drake, B.A., B.D., whilst home for special study at London University, has made time to do the proof-reading. To him a further and a great debt is due for help given in obtaining some insight into much of the modern development of China, especially as it affects the Christian Church.

Lastly, the author's acknowledgment is gratefully made to Miss Hope Moore of Tsinan, without whose unstinted help the manuscript could not have been prepared for the Press. J. C. K.

PEKING,
February 1923

CONTENTS

Part I—China's Need

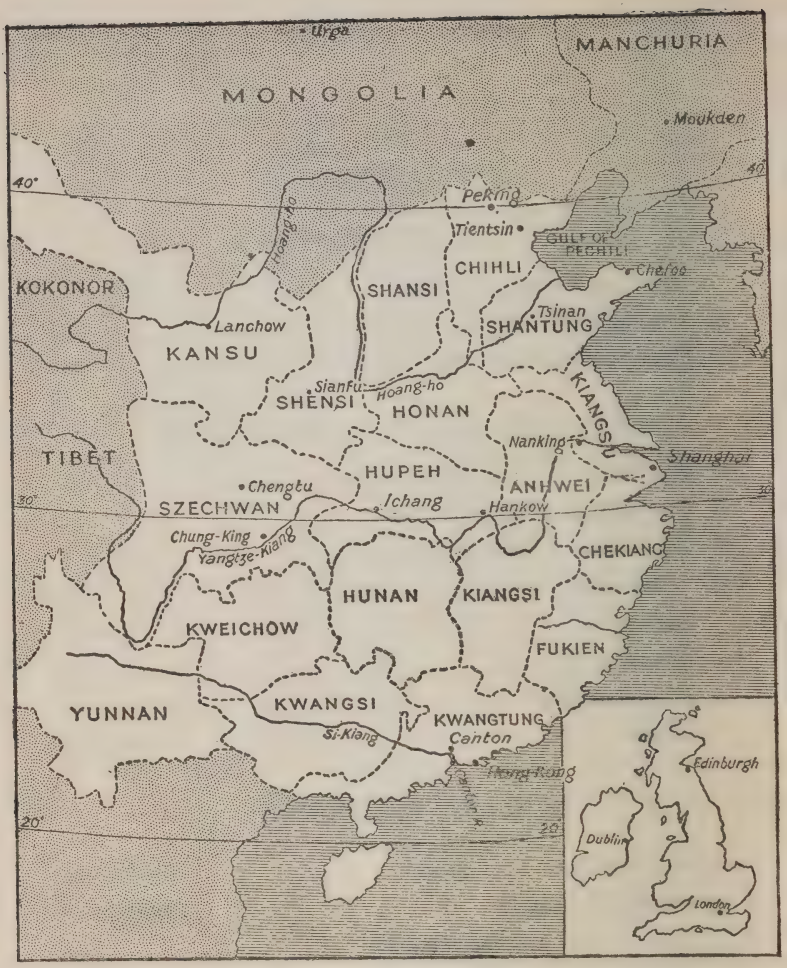
Chap.		Page
I.	The Old-World Outlook	9
II.	The New Framework (Part I)	24
III.	The New Framework (Part II)	41

Part II—The Christian Contribution

IV.	The Work of the Evangelist	58
V.	The Work of the Teacher	87
VI.	The Work of the Healer	114
VII.	"The Home of all Good Men"	129
	Appendix A	151
	Appendix B	153
	Bibliography	155
	Index	158

ILLUSTRATIONS

The Altar of Heaven, Peking	*Frontispiece*	
A Renaissance Leader	*facing p.*	48
A Leader in the Chinese Church	„	48
At a Chinese Summer School	„	81
The Work of the Teacher	„	112
Chinese Girls at School	„	112



MAP OF CHINA

SHOWING THE EIGHTEEN PROVINCES AND THE PLACES MENTIONED IN THIS BOOK

IN CHINA NOW

PART I

CHINA'S NEED

CHAPTER I

THE OLD-WORLD OUTLOOK

In order to gain any idea of the task which confronts the Church of Christ in China, it is necessary to have some conception of the Chinese world in which that work has to be done, and of the outlook to-day of the Chinese themselves. The few pictures which follow, unrelated at first sight though they may be, are an attempt to indicate this.

One bright morning in August 1922 two Englishmen, the writer and an old friend, were travelling down the upper reaches of the great Yangtze-kiang in a small native boat used for carrying postal mails. They had been fired upon early that morning by brigands; but by dint of keeping the boat well in the middle of the broad stream and rowing vigorously, the crew, seven men in all, had got past the danger. At eleven o'clock however another shot rang out, and an examination of the river showed that they were in a narrow stretch easily commanded from the banks. The crew rowed on pluckily until two boats carrying armed brigands put out further down the river in order to cut them off. It was evident

that there was no escape. Reluctantly their boat came ashore to a small cove where the brigands were stationed. As they came in, one of the Englishmen, standing up in the prow of the boat, confronted a group of brigand leaders waiting to come on board. In a tone of surprise and quiet indignation, he asked the meaning of this forced interruption. His crew, knowing their countrymen only too well, were profuse with polite welcomes, pressing upon their captors pipes, tea, or such meagre attentions as a small saucepan could encompass. A curious lot the brigands were. Their leader apparently carried no arms, being simply dressed as a Chinese gentleman. But guarding him as his shadow was a personal attendant who carried—not in his belt, but in his hand—a wicked-looking Mauser pistol; while a third man, the regular pirate of the picture-books, with a rifle still warm from shooting at the travellers, began prowling amongst the boat's cargo. The first demand was for opium—the presence of which was denied with horror by the captives; the second for silver, which was fortunately lacking. What the Englishmen most dreaded—being carried off into captivity and held up to ransom, a fate which had a short time previously befallen a well-known missionary in West China—was then definitely disclaimed by the brigand chief. After further perfunctory glances around, and some jerky conversation between the foreigners and the brigand chief, the latter retired to his boat and the travellers were allowed to proceed. To this day it remains a mystery that they escaped so lightly, since they were entirely in the power of these outlaws.

The particular point to be noted in the above incident is that it occurred within ten English miles of Chung-

king, the great open river port of Szechwan where there are British, American, French, German, and Japanese Consuls in residence, and where at that moment there were eighteen thousand Chinese troops stationed. Burdened though they were with the upkeep of enormous armies, the people of Szechwan could reckon on no protection even within ten miles of their greatest commercial centre!

Fifteen hundred miles away from Chung-king, in the famine-stricken areas of Chihli and Shantung, these same two Englishmen eighteen months previously had seen something of famine relief work. Amongst their Christian Chinese co-workers they had seen real evidences of public service, and here and there some short-lived efforts by Chinese outside the Christian circles to do something to ameliorate the general suffering; but not one in a thousand of the general Chinese non-Christian public did anything in the way of personal service. For the monies raised by "drives," entertainments, and so on, the general public got an equivalent in the amusement provided, the work of which fell upon some Y.M.C.A. group, a mission college, or local committee, in which the driving force was nearly all supplied by the foreign or the Chinese Christian element. When it came to the actual distribution of relief there were endless annoyances from carting and boat contractors, railway station-masters and others, who might have been expected to forward efforts to relieve their suffering fellow-countrymen, but who, on the contrary, seemed to see in the famine only an opportunity of lining their own pockets.

One notorious case, recorded at length in the *Peking and Tientsin Times*, was that of a wealthy general who

bought cattle in the stricken area at low figures, and fed them with grain brought from Manchuria by the railway which should have been sacred to famine relief work. He re-sold the cattle at an exorbitant figure when needed the following year for ploughing purposes.

In June 1922 friends of China were hoping for a real recovery for that country. General Wu Pei-fu had beaten the ex-robber chief, Chang Tso-lin, in the field, and had called for the re-assembling of the old Parliament—the nearest approach to a legally constituted representative assembly that China has known—and the reinstating of Li Yuan-hung, the unlawfully deposed President of the Republic, preparatory to a genuinely popular election. With many misgivings President Li Yuan-hung left the safety of his private residence in the foreign concession of Tientsin, and patriotically assumed the thankless task of the Republic's presidency. China then waited hopefully for the assembling of the old Parliament. In July she was still waiting, but with little hope. For daily we read in the Press that, owing to the enormous sums spent in bribery by enemies of the Construction Party, many members of the old Parliament remained in luxurious safety in Shanghai, and no quorum could be assembled in Peking! At an hour pregnant with immense possibilities, the machinery of Government was paralysed because with the country's elected representatives personal gain counted for more than public welfare.

The one body which does evince public spirit is the student body. The students are often foolish, conceited and rash; they take themselves with a seriousness

which both amuses and exasperates the beholder; they are frequently ill-informed as to the matter, and ill-advised as to the manner, of their campaigns. Yet in spite of all this they remain the one organized body to show some unselfish concern for their country as such. This exceptional position of the student body is not a mere accident. Recognizing their position as exceptional may give us the key to the question so often asked: "What is wrong with China?" For the students are less constrained than other groups by China's old-world background; they are less dominated by those forces which are loosely termed "heathen." Of the dangers—the grave dangers—resulting from this cutting away from old ties, we will speak later; for the moment it must suffice to point out that it is the group least dominated by the old Chinese mentality which shows the most disinterested attitude to national affairs.

Is the old outlook then inimical to the manifestation of a public spirit? In spite of the corruptions which grew with the centuries, the old outlook contained many admirable elements, and frequently produced statesmen and governors of fine character and unflinching patriotism. But the theory upon which it was based has been destroyed by the new conditions. The moral strength that permeated it has vanished; the corruptions that sprang from it have alone been retained.

In the old days the supposition that moral force was greater than physical underlay all the laws and public government. A very small army sufficed to suppress disorder; the village elders and the town magistrates carried out their decisions because they were repre-

sentatives of a system which was never challenged. It was right, said Chinese public opinion, that the younger should obey the elder; that the son should obey the father; that the subject should obey the prince. The sages had so taught, and men's consciences had approved their teaching for ages. Departures from such ruling were wrong. Such departures might be temporarily successful, but their influence quickly ceased. The momentary ripple which they made upon the surface of Chinese life died away, leaving the people still sure that from the youngest, humblest subject to the "Son of Heaven" on his throne there was a regular chain of orderly obedience to be observed. If a certain line of princes had "exhausted the mandate of heaven," there was a temporary convulsion of the national life and another line of princes instituted. But the throne itself, that autocratic dispenser of fiats, the fount of authority, was sacred.

Imagine all this changed for the idea that there was to be no throne, that the chief magistracy of the country might be grasped by those who had most money to bribe, or most power to bully. The idea that the people had either the right or the capacity to choose the head of the state was foreign to all Chinese training and thought for centuries. It was an idea imported from abroad by a noisy group, itself out of touch with the Chinese habit of thought and with the conditions prevailing in the interior of the country. To the peasant of the interior—and China has an overwhelmingly peasant population—the talk about "a republic" was bewildering. All he knew was that in some mysterious way "authority" had collapsed. And as the months went on there seemed no sign of its return. Previously,

whoever might topple from the throne, or whoever climb to it, the power of the throne persisted. Now there was no power. The coolies of yesterday—the brigands of the day before—appeared in military uniforms armed with rifles. Men who had no claims to power save brazen impudence, in spite of lack of character, of education, of tradition in public service, were found as masters in the old *yamens*.[1] Here they issued ill-considered conflicting orders for a short time, and here by various illegal measures they gathered treasure. From the *yamens* they, in their turn, were ousted by other bullies and slippery scoundrels. Meantime the original revolutionaries, the dreamers of fair dreams, the students from abroad who had imagined a smoothly running Western republic, had disappeared in the rush of lawlessness they had helped to let loose; and it became clear that unless the entire outlook of China changed, the new conditions would produce far less public spirit than had the old. For granted the venality, the corruption, the "squeeze" of the old order of magistracy, the magistrates yet did attempt to preserve order and to consolidate the state. The old mandarin might be an amazing "grafter," but he did not sell his country for gain.

As one travels to-day between Ichang and Hankow on the Yangtze, one sees miles of country under water, with crops gone, house roofs showing here and there, and desolation everywhere. The river dykes have been left without repair, and ruin is the result. In the old days the magistrate of the district was responsible for the dyke; he could insist on local labour. He probably got his "squeeze," but his first care had to

[1] A *yamen* is the office of a magistrate.

be the dyke itself, otherwise somebody had to answer for it. To-day the dykes get broken and no one is punished. British river captains who have been twenty years on the river state emphatically that conditions have never been so bad as they are to-day.

Main Features of the Old Outlook

The main features of the old outlook, which, as we have seen, proved insufficient for the new conditions, were the following: the patriarchal idea of government, combined with the moral and religious incentives of Confucianism; the mixture of muddled superstition, geomancy, fortune-telling, magic, "luck," observances, local deity worship and demon placation, which huddle together under the shadow of the name—stolen from an ancient system of philosophy—of Taoism; the religious comfort and warnings contained in the Chinese adaptations of Buddhism; ancestor worship; and the lack of a social sense.

Civil Government and the Moral Life—Confucianism

Up to recent years Confucianism has been the system from which the educated classes in China generally drew their religious comfort. Emphasizing as it does the practical aspects of the religious life—government and conduct—Confucianism is often referred to as a moral philosophy. Indeed the statement that Confucianism is an ethical system, not a religion, has been made so frequently that it passes unquestioned in most Western circles to-day. But the longer one lives in China the more one questions this. There are passages in the Confucian classics where the character for "T'ien" is translated "Heaven" with results that are almost

meaningless. By boldly translating "T'ien" as "God," these passages become clear.[1]

In the mind of the present writer, Confucianism is not merely an ethical system, it is a religion, and "T'ien" frequently, though by no means always, should be translated "God." The patriarchal system which Confucianism inculcates, is a glorification of authority: the younger brother obeying the elder; the son the father; the younger generation the older; the subject the prince. Here throughout we have mind obedient to mind. Why then, when we reach the mind of the prince, should we think of him as obeying not some supreme Mind, the will of a personal God, but merely the blue canopy of "heaven"?

On the other hand, the political teaching of Confucianism is clear, and met with wonderful success so long as China was cut off from the rest of the world. According to its teaching right is greater than might; moral force superior to physical; the civil magistrate to the armed soldier. At the summit was the emperor, occasionally a real force, generally the figure-head behind which the real directors of the nation—a small circle of bureaucrats—did their work. But with the mingling of China's life in the great world currents, and the fall of the emperor—the keystone of the Confucian arch—this system proves itself unequal to the country's needs.

Next is the system known as Taoism. It is for lack of that religious element which lies embedded in Confucianism that Taoism, which started as a philosophy,

[1] One reason why Western scholars have avoided the translation "God" is that the title of the Chinese Emperor "T'ien Tzu" usually translated "Son of Heaven" would have to be changed to "Son of God."

has become the happy hunting ground of various quacks and impostors. It embraces the greater part of those superstitious practices which may be said to form the religion of the mass of the people. Fortune-telling, planchette writing and spiritualistic séances are activities of the Taoist priests to-day just as the cult of the golden pill of immortality was in a former generation.

The Perverted Religious Instinct—Taoism

Buddhism provides the most spiritual element in the lives of the common people of China. Amongst the mass of superstition and ceremonial, such religion as is found in China is more due to Buddhism than to any other system. It is perhaps owing to their instinctive recognition of Buddhism's vitality that the Confucianists have attacked it so bitterly. Its original atheistic teaching does not trouble the Chinese peasant: "to lose himself in the All"—"to attain Nirvana"—"to be as the dewdrop that has at last found its home in the sea"—is for him simply summed up in "going to Heaven," to which he attaches the idea of positive happiness. In many Buddhist temples there are to be found, worked out in lath and plaster, vivid presentations of hell embodying grotesque ideas of people being boiled in oil, torn by demons, impaled on pointed stakes, and so on. To escape such material horrors is another aim of the Chinese Buddhist. The unphilosophic Chinese who in following Buddhism "wants to be good," generally starts by abstaining from meat, wine, opium, by actively taking part in worship, and by a pilgrimage to famous shrines, which generally entails hard mountain roads. From this the choicer souls go on to positive good works for the community: providing tea gratis at

The Spiritual Element—Buddhism

roadside booths for thirsty travellers, mending a piece of bad road, and in some cases travelling about "exhorting to virtue." From the ranks of such devout souls come some of the best members of the Christian Church; men and women who have been led to accept with gladness the positive idea of God as a personal Father, whose love may be known and rejoiced in by His children. It is from such Christians, loving their own people, grateful for what Buddhism gave them in the past, and speaking of it without bitterness, that one best realizes how great are the gaps in Buddhism as a religious system. They lead one to realize afresh how little positive teaching or hope it has, how easily it may be degraded in its popular presentations, and how necessary it is for Christian believers to bring aid to the Chinese that they may have, instead of a faint dawn, the full light that is in the face of Jesus Christ.

But more fundamental than the detailed teaching of any one of these three systems is ancestor worship, which is really an undue individualism.

A Limited Sense of Responsibility

At first sight this statement seems paradoxical, since ancestor worship necessitates the subjugation of the individual's needs to the supposed needs of the ancestors, but a closer acquaintance with the subject reveals the fact that ancestor worship really means individualism writ large. The Mr Wang who to-day spends money in burning paper at the grave of his ancestors is thereby insuring the perpetuity not only of their identity but of his own also. His sons and grandsons who join in the worship are being prepared to perform the ceremonies necessary to the well-being of Mr Wang's own spirit after his death. Moreover, and this is the important

fact, Mr Wang, in his ancestors and his descendants, is really himself magnified, stabilized, made more enduringly a part of the enduring universe. For at the back of ancestor worship lies the human desire which is in us all: the desire for the persistence of our own personality. Related to the background supplied by the teaching of Jesus Christ, that desire in its manifestation becomes a social blessing; related to the background supplied by old China it became a selfish curse, and the proof of this is found in the fact that, though the unit in China is not the individual but the family, it has not widened beyond the family. Within the circle of the family the communistic spirit is fostered; for it heroic sacrifices are made, and its manifestations are frequently admirable. It is all the more remarkable therefore that, after centuries of such a system, the unit has in so few cases widened to that of the nation. The call of "country," which finds so warm a response in Britain and America amongst the humblest member of the populace, is hardly responded to in China except by members of the mandarin class (and by no means always by them) with their intensive training in the Confucian classics. The further idea of a whole world of mankind to be served is practically alien to Chinese popular thought.

How does this general outlook affect the daily life of an average Chinese?

Undeveloped Character

It means first of all that from his childhood he is supposed to have no will of his own; he has to accept unquestioned the decisions of his elders. In actual practice he is criminally spoilt in the days of his childhood. He has only to scream for what he sees and if his parents can give it to him

he gets it. "T'a yao"—he wants it—is quite enough. It is doubly hard to come with a jerk from such training, or lack of training, to the complete subjugation of his will to that of his elders, which is forced upon him directly he reaches an age where the charm of childhood is exchanged for the prosaic power to toil. (With children of rich parents, owing to continued opportunities of commanding the services of attendants, the spoiling continues for many years.) The development of moral character which the exercise of responsibility brings, is denied the Chinese youth. In the question of his marriage he has no voice. After marriage his wife is considered the servant of his mother; he has no responsibility for providing a house for her. The training of his children is largely taken out of his hands by his parents, in whose house he lives.

Meanwhile he is swept into the remorseless grind of economic pressure; he becomes a cog in the machine for finding food for a family far too large for the patrimony to support in comfort. If a younger son, he will be thrust out into the dangerous, vicious companionship of chair-bearers, rickshaw-men, boat bargees, load-carriers—the unskilled men who wander from district to district without moral oversight, without the decent observances and constraints of home, picking up only too much evil knowledge in their journeys, and returning periodically to their home for festivals, and to see their friends.

For this lack of expansion in a social direction and of character development, the religious systems prevalent in China for centuries have their share of responsibility, since although the background of the average Chinese is woven of many threads besides the distinctively religious ones, it is the religious form and colouring which have

been most determinative in the formation of the entire fabric. Somewhere at the back of his mind the most prosaic man has a vague idea as to the cause and the governing forces of his universe. He may not use religious phraseology—though in China he has little of our Western shyness on this subject—he may refer to "luck" or "fate," but his reading of these will be largely determined by the teaching and practice of the religions prevalent in his locality.

There is considerable objection to-day to the use of the term "heathen" as applied to religious systems, and the present writer has no desire to appear offensive in referring to the religions of China when distinguishing them from Christianity. Yet distinguished they must be. For such contentions as those often put forward—that "the Chinese should be left alone religiously since their own systems suit them"; and that "one religion is as good as another so long as it helps a man to be honest"—are essentially shallow. The distinction made here is that the conception of God the Father as given us in Jesus Christ is more than merely individualistic; it is a social one; whilst that given in other systems is individualistic alone, or at best nationalistic. The desire for salvation of the individual soul apart from a redeeming of the race marks the non-Christian religions, whilst to the extent to which some narrow expositions of Christianity have failed to rise beyond this, they have failed to apprehend the purpose of Him who came that we might have Life and that the world might be saved through Him.

The reckless procreation which ancestor worship encourages in China means that for the vast majority the great obsessions are sex and stomach: to leave male

descendants who shall carry on the ancestor worship; to provide food for the many mouths in the family. This is the foreground of most Chinese thoughts. In the background lies the idea of authority—obedience to elders, to the magistrate, to the government chiefs; the idea of "luck" largely as taught by Taoism—the lucky days (popular Buddhism takes its share here), "fengshui," good or evil superstition; and the idea of religion as provided partly by Confucianism and much more by Buddhism.

How far does this old background prove responsive to the increasing pressure of the new conditions forced upon China by contact with the world outside? For the modern factory worker in Chinese cities, has it guidance or control? If not, whence are these latter to come, and if there be not sufficient recovery in the old forces, to what other forces can we look?

CHAPTER II

THE NEW FRAMEWORK: PART I

The Old Order Replaced

Social Life

The old framework of Chinese society was comparatively simple. A patriarchal government, which was easily understood and at the same time remarkably efficient, administered the affairs of an agricultural people. It is significant that, in the order of social distinctions to which the Chinese were accustomed, the scholar-administrator ranked first, and the peasant-farmer came second—the artisan and the trader being third and fourth respectively. Until recent years the mass of Chinese people have been peasant proprietors, living on their self-sufficing farms; the wheat, millet, rice, maize, vegetables and fruit which formed their staple food they grew for themselves. A piece of ground bearing cotton provided the raw material which the women wove into strong cloth, and for cold weather the warm cotton wool quilted between this fabric sufficed. Such indigo as they needed for dyeing was grown in some odd patch, while the dyeing vat took up but a small corner and might be shared by several families. Tobacco took up another small patch. Similarly with the plant for oil, the reeds for lamp wicks, the tree for soap. Local carpenters provided agricultural implements. Salt, tea, leather, and pottery were the main articles obtained from outside. Of these, salt was

a Government monopoly, whilst tea in North China had to be bought from the trader.

Under these conditions there was comparatively little scope for the merchant, and such merchants as were found in the country towns and villages were of small social importance. Up to the end of last century the great streets of Shanghai and the provincial capitals gave an erroneous impression of the relative importance of this class of Chinese society. Banking has been largely a close preserve kept within a few families for centuries. At the back of the great banks and pawnshops there were generally to be found the magistrates, or members of a family whose fortunes were founded by some magistrate member.

Civil Service

The Chinese Civil Service was nominally open to any successful candidate, and it was often said that a poor peasant boy might rise to be a viceroy. Yet inevitably the system tended to become increasingly confined to the magistrate class. The family of a great official had funded wealth and a tradition of public service; they commanded the aid of private tutors; they met the officials of their day on even terms. The Civil Service was the natural opening for their sons; it was inevitable that for them the gateway to place and power should swing open with comparative ease. As against this we have to remember that in some cases the sons of such families dissipated their patrimony in profligate living. And, on the other hand, in each generation a small percentage of the highest posts were filled by men who had risen from humble circumstances. It was through this double process of shedding its degenerate members and receiving a continuous infusion of new blood that the

mandarinate of China escaped the fate of so many aristocracies.

Local Self-Government

It was by its simple yet efficient system of popular representation and popular responsibility that old China was kept together so well. The nominee of the central Government, who acted as County Magistrate, was able to call upon the popularly-elected elder for a city street or village and demand the reason why any misdemeanour had been allowed in that elder's jurisdiction. Failing a satisfactory answer the whole district was in disgrace, and the people of the district would vent their displeasure upon their representative. To minimize the danger of crime in their midst, a man's neighbour on either side of him was responsible for his good conduct. If he harboured strangers and did not report them to the authorities, his neighbours would be quick to do so. Under such a system the policing was done by the people themselves.

The New Political Structure

During the last twelve years or so the old order has fallen to pieces. A Manchu dynasty has gone, and to the people's surprise the steadying power of the throne has gone with it. In its stead they have a Republic with an abortive "constitution" discarded before it was completed; a Parliament that cannot get a quorum; and a bewildering series of political experiments and financial expedients of which they no sooner master the names than the things which the names indicate have passed away. It is true that mandarins are still with us. But new mandarins are not as the old; they lack the maturity, the traditions of responsibility, the suavity

and finesse. They retain of the old system only its corruptions—corruptions moreover lacking the accompanying veils of decency. In place of a trained Civil Service, China to-day groans under an illiterate horde of militarists, the edicts of the gentleman scholar being replaced by the machine-gun of the uniformed coolie.

For the simple, easily-understood machinery of the old Empire, there was suddenly substituted the complicated methods of a Western Republic by men whose residence in the United States had given them a grateful appreciation of American government, but who themselves had had no administrative experience. Two things they overlooked. The American Republic as they knew it was the result of long growth and experiment in the United States, and it was in line with the American temperament. On the other hand the Chinese nation was unprepared for such an experiment, and the Chinese temperament, with its fatalistic acceptance of authority, was unfitted for such innovations.

The system of election of representatives by universal franchise is difficult enough to work out in our own country. The party machine which seems to be its inevitable accompaniment is apt to become dominant. To pass the law of adult suffrage is by no means the same thing as to secure the expression of the popular will in the elected assembly; still less does it mean that such an assembly will proceed to do what the people wish. If after generations of popular government the Anglo-American world has not even yet succeeded in achieving true democratic control, how wild a dream it is to expect the Chinese, with their worship of "authority," to achieve it at a bound!

The New Government

Perhaps a brief outline of the actual changes that have taken place in the Government of China may be helpful here.

In the new Republican government the Emperor is replaced by a President who is elected for five years[1] by a National Convention composed of members from the two Houses of Parliament. The President is assisted by a responsible Cabinet, composed of the Ministers of the different Boards of the Government, and led by a Prime Minister, much after the manner of the British Cabinet.

Parliament is divided into an Upper House (the Senate) which corresponds to the British House of Lords; and a Lower House (the House of Representatives) which corresponds to the British House of Commons. The Senate has about one hundred and seventy members, who are elected by a comparatively small portion of the population—men whose scholarship, or wealth, or position in the Government, has given them a position decidedly above the average in Chinese society. The House of Representatives has one member for each million of the population. The electors—who are all men—must either possess a certain amount of wealth, or must have had a certain amount of elementary education. Though the standard required is not high, it disqualifies over ninety per cent of the population from voting.

In addition to this national or Central Government, each of the eighteen provinces of China and the three provinces of Manchuria has a Provincial Government of

[1] No President has as yet succeeded in remaining in power for the full five years. Yuan Shih-kai (1912-1916) has had the longest term of office.

its own. It must be remembered that each of these provinces can be compared with European countries in size. The chief troubles in China to-day spring from the relationship between the Central Government on the one hand and the Provincial Governments on the other. In theory, at the head of each Provincial Government are a Civil Governor and a Military Governor, each appointed by the President. In practice, the Military Governor either completely overshadows the Civil Governor, or else does without him altogether, he himself filling the two positions at the same time. Such are the *Tu-chuns*, referred to frequently in this book. The taxes throughout the province are collected by the Governor, and should be transmitted by him to the Central Government. This he does so long as he is on good terms with that Government. But if he is restricted in his desires by the Central Government he is well able to divert the taxes of his province to his own use, and to support therewith his army, which, being recruited from that province, places loyalty to its commander before loyalty to the President.

Each province has its own parliament, known as the Provincial Assembly. It consists of one hundred to two hundred men, according to the size of the province, who are elected in the same way as the members for the Lower House of the national Parliament. The Provincial Assembly has power to make laws for the province; and power—theoretically—to impeach the Governor. But in practice the man with the army behind him wields the power.

The last step in the Government system is the administration of the counties into which each province is divided. Over each county is a Magistrate, who

carries upon his shoulders the weight of all the affairs of the county—judicial, educational and military—just as the Governor does for the province. But the Magistrate has not yet a popularly-elected Assembly to assist him. He relies, however, upon the co-operation of the local gentry in many things, and there are committees elected by the leaders of the people that manage some of the county concerns. This is the beginning of a County Council, which is undoubtedly one of the great needs of the people.

In the above outline, the President, Governor and Magistrate of the Republic, correspond to the Emperor, Viceroy and Magistrate of the old Empire. The changes introduced by the Republic consist mainly in the addition to the old system of the more or less shadowy elected Assemblies.

Bribery and Corruption

One obvious result of these changes is an immense increase in the area of bribery. Under the old system the man aspiring to an office in the Government had to pay the man above him for his post—certain decencies of camouflage being of course observed. From the county magistrate to the Empress Dowager in her palace seclusion, the system held. Such a custom had the sanction of a hoary antiquity; it was the only system understood; it came under the head of "legitimate squeeze," and though the channel was long, it was narrow. But imagine the situation when thousands of people had the opportunity of being elected to Provincial Assemblies, when hundreds had to be elected for the Parliament in Peking! There was only one known way of persuading people with power to put a would-be member into the coveted place, and the candidate took that way. What had been a long

narrow channel of bribery, reaching from a country *yamen* to the Peking Palace, became a widespread flood.

And having spent money to get into the Assembly, the new representative naturally wants to get his money back with interest. His vote becomes both his working capital and his working machinery. In some cases a man who does not wish to enter the Assembly is forced into it by his neighbours; since these know him to have money, they insist that he stand as candidate, thus ensuring a lively circulation of coin in the district. When a man refuses, it is pointed out to him that his would-be constituents can make things very awkward for him in his business, and that the best means of smoothing away such awkwardness is to obtain the councillor's position and influence.

One manufacturer, a man much above the average in his commercial morality, well-educated and highly esteemed in his city, was in this way jockeyed into the Assembly, and two years ago spent the equivalent of £25,000 in an attempt to bribe his way to the presidency of his province.

Such evils shrink to small proportions, however, when compared with the curse of militarism which is fast ruining the country.

The Tyranny of the Sword

The Republicans of 1911 and the Imperialists were equally reckless in their recruiting; whilst Yuan Shih-kai, in order to realize his monarchical dreams, spent the foreign loans which incorrigible foreign faith in his prestige enabled him to secure, in raising division after division. Each new aspirant to supreme power has followed the same course: Tuan Chi-jui, "Little" Hsu, Chang Tso-lin, Sun Yat-sen and Chen

Chung-min.[1] In Szechwan, for example, secured by its mountain frontiers from any remote chance of foreign invasion, where a moderate-sized, well-disciplined *gendarmerie* could protect the province, army after army has been recklessly raised. These armies do nothing but batten on the people and quarrel amongst themselves. Brigandage, meanwhile, grows by leaps and bounds and is constantly recruiting its ranks from deserting soldiery, whilst an unblushing traffic in arms and ammunition goes on between the "army" and the outlaws.

Amongst possible methods of disbandment, the one with the best chance of success is that promised by a foreign loan raised specifically for the purpose, and administered by a foreign service of the same order as that of the Salt Gabelle, the Postal Service or the Customs, which have served China so well in the past. Yet at a hint of such a course many western-trained "republicans," secure in their residences in Shanghai,

[1] The author in previous publications has met with complaints made both in published reviews and in private correspondence about the difficulty experienced by readers owing to the strangeness of the Chinese names of the characters mentioned. Correspondents declare that they are bewildered with the many "Changs" and "Wangs" and so on; also that the three names which they generally find attached to one person baffle them. Part of the difficulty arises from the very few surnames in China. The *Pai Chia Hsing* (*The Book of the Hundred Family Names*), which represents the recognized list of Chinese surnames, has less than four hundred names, which inevitably provokes confusion when they have to be spread over four hundred million people. The present recognized method in books written in English is to put the surname first, with the two "given" names following, the first with a capital, the second with a small letter after a hyphen. Thus, in the case of Mr C. T. Wang (as he is known to the foreign world), whose surname is "Wang," and whose two given names are "Cheng" and "Ting," we have the official writing, "Wang Cheng-ting."

Tientsin or some safely controlled foreign area, clamour with indignation against the "insult to China's sovereign rights." [1]

Under these circumstances it is not surprising that China is rapidly being disintegrated. The mandate of the Peking Government is powerless outside Peking unless acceptable to the military head of the province concerned. Yen, the "Model Governor" of Shansi province in the North has done fine work and maintains good order, but he does so by guarding his barriers rigidly, allowing no "Government" troops to enter Shansi. Chang Tso-lin is still "the uncrowned King of Manchuria."

The Economic Revolution

So much for the new political structure. But almost as startling are the changed economic conditions into which China is being thrust, due chiefly to the industrializing of the country.

A traveller on the upper reaches of the Yangtze river can frequently see a band of forty to sixty men, many

[1] Since the above was written a suggestion has been put forth by a Chinese (who uses the pseudonym "Shen Chang") in the *South China Morning Post* advocating the formation by the Central Government of a Chinese army under foreign leadership, "which will destroy the power of the Tu-chuns (provincial military governors), exterminate the lawless hordes preying on the country, and evolve something like order out of chaos." An editorial upon this in the *South China Morning Post* brought an able letter from another Chinese citizen to the *Weekly Review of the Far East*, supporting the idea of foreign assistance and suggesting it be also adopted in a scheme for reforming the national finance. ". . . We must frankly admit that we have not much knowledge of high finance; it is very meagre if there is any. . . . It is a fallacious idea of pride to have no foreigners in work which we alone cannot manage." This willingness on the part of modern Chinese to be thus helped is all to the good.

of them stark naked, struggling painfully at a rope, which in some instances will be a quarter of a mile in length, attached to a great junk which is in this way being towed up against the current. In pulling against the rapids the trackers have to put out all their strength, each man being attached to the main rope by a broad band of strong cloth round his shoulders. He goes down on his hands and knees crawling like an animal in his endeavour to get more purchase. When a failure to get the boat over some obstacle would mean loss of life and property, the *lao-da* (captain) if he happens to be on the shore, or his lieutenant, who is head ganger of the trackers, will bring a heavy knotted rope down upon their bare backs in order to get from them their last ounce of strength, cursing vilely and shrilly the while, until the boat once more moves forward. For the trip from Ichang to Chung-king, which takes weeks to accomplish, a tracker gets little more than his daily food—a plentiful supply of well-cooked rice with some few vegetables and hot peppers ; for drink he goes to a bucket which, after being let down into the brown muddy river, has its contents stirred by a bamboo tube containing alum which helps the sediment to settle. In addition to his food he gets the total sum of tenpence for the whole trip. Coming down with the current where no tracking is necessary, occasional spells at the oar being sufficient, the tracker gets his food without the tenpence. On small boats further inland, where easier means of livelihood are open to the people, the boatman can command his food and twopence halfpenny per day. These trackers are doing to-day what their forbears have done for centuries and at the same rate ; they represent old China.

But in June 1922 a strike of the Seamen's Union at Hong-Kong held up the whole traffic of the port, and in spite of the united power of the great foreign shipping firms, and the government of the colony, the men gained their objective—a rise of twenty per cent all round. In this increase all the coast and river steam services soon participated; so that on the foreign steamer penetrating remote Szechwan itself, as well as at Hong-Kong, the following rates apply—ordinary seamen £2 per month; higher grade £3; quartermasters £4.[1] In addition to this they get part of their food; they are well housed in clean, well-lit, airy quarters—such as British and American sailors a few years ago would have envied; they have Saturday afternoon and Sundays free from any but the strictly necessary work. Yet the steamer hand, whether on the Yangtze or at Hong-Kong, is no better a sailor than the Szechwan tracker, and he encounters less danger. Simply the economic conditions have changed. Wherever the steamer or railway services penetrate, the same thing occurs.

Even in remote Szechwan the junks are doomed. On the eve of his departure from that province in 1922, the writer had the choice of two steamers, the *Fu Yun* and the *Fu Wo*. But as a freight war was then being waged between the rival steamer companies, the cargo rates sank so low that it was found possible to load the *Fu Yun* with salt, a commodity which from time immemorial has been carried by the junks; whereupon the junk masters banded themselves together in an attack on the *Fu Yun*, rushed her decks and did three thousand pounds' worth of damage in her engine-

[1] Exchange rate used being eight Mexican dollars to the pound sterling.

room. It was the old, old cry of hand-labour against machinery, the instinctive struggle of a class which knows its cause is doomed even while it struggles. At a conservative estimate five years will see all the junks which now do the long Ichang to Chung-king trip cleared off the river. And the Szechwan trackers? They will be struggling to oust the women and children who at present serve in the new industries which have been started by large foreign firms (firms which will soon be followed by Chinese concerns) developing enterprises based on goat skins, duck feathers, pig bristles, tobacco leaf, and the enormous mineral wealth of the province, which only requires good transport and a settled government to come to its own in the economic realm.

In Yunnan, which borders on French Indo-China to the south, and Burma to the west, the same applies—though in a smaller measure. Unfortunately—for the Yunnanese—the French, though they have supplied a railway from the coast to the capital, Yunnanfu, have imposed such a high tariff that export trade develops very slowly.

In Tsinan, the capital of Shantung, there is to be seen a flour mill comparable in its general good management to anything in the West, with machinery which is the last word in modern development. On account of the many labour-saving devices the employees are few, but they appear happy and are well paid.

At Changteh, in Honan province, one of the sights shown to the visitor is the golden-tiled Byzantine roof covering the great mausoleum of Yuan Shih-kai, China's so-called "strong man," whose brief emperorship has here a pathetic effort at remembrance. But in that same city a sight far more significant of present-day China is

the large number of factory chimneys, indicative of an ever-increasing mass of people attracted from the countryside to industrial life with all the complications which that life involves. The social worker in such a district realizes that even while books and newspapers which discuss Yuan Shih-kai as a "cloud-compeller" are being turned out of the Press, his day has gone by, and that what China is called upon to meet is not merely the grandiose schemes of another would-be Napoleon, but an industrial development necessitating profound social disturbances.

The portion of China least affected by the industrial revolution as yet is the North-West—Shensi, Kansu and the new dominions (Chinese Turkestan). From the nearest Chinese railway (in Honan Province) to Ti-hwa-fu in Turkestan is three months' cart travel. Yet it is through this very region that the shortest route from Europe to the Far East will run when the Lunghai railway, by which the traveller now goes from Shanghai to within five days of Sianfu (Shensi), is continued through Sianfu, Lanchow (the capital of Kansu), and Ti-hwa-fu, and on to the Eastern Europe railway systems. Along the railways, as along the steamer routes, factories spring up dealing with the raw produce of the district: cotton, indigo, silk, hemp, flour, maize, sugar, tobacco, skins, hides, etc., products which were previously conveyed laboriously to the distant coast for export, or, if treated locally, were done so only in a crude way for local consumption. All of which means that in whole districts, numbers of the people who were once only unskilled carriers are being transformed into skilled factory workers. And unhappily this change, so far as it is due to the enterprise of the employers, is made

—with a few honourable exceptions—with a view to profits only; there is no care for the workers. The loss of life and limb through the absence of elementary precautions is heavy; and though the carelessness and the maddening irresponsibility of the employee make the problem difficult, the insistence upon reasonable safeguards yet remains an obligation to be met by those who are developing Chinese industries.

If such changes as we have outlined are not to involve a decline in the physique and morals of the people throughout wide areas, it behoves those who have the country's welfare at heart to be instant in devising plans to meet the new social need, to be patient in training workers to carry out such plans, and unwearying in preparing a body of public opinion which will make their success possible. This is significantly illustrated by the action of the Kailan Mining Company, one of the most important coal enterprises in China. This Company has not waited for the compulsion due to discontent amongst its workers, but has itself instituted a social welfare department. For the head of this department they invited a most able worker, a man with exceptional natural gifts, with wide experience of Chinese labour problems in Shantung, as well as of Chinese Labour Corps work in France, and with years of training in scientific, sociological, and religious questions. Such enterprises are both humane and politic, but unfortunately they are as yet but too rare, and meantime the cotton mills and lace factories which are springing up in so many directions are repeating the sorry mistakes of Lancashire and Nottingham in the old bad days.

In this connection we see some good come out of the

disorganization of the country. Given steady government and railway extension, the rush from the countryside to the mines and cities would be greatly accelerated, and whole hordes of men with no mental or moral preparation for so great a change would come into the new industrial world. They would enter it not step by step as did the factory workers in the West, but at one bound would reach a highly-organized, publicity-lit arena, where the whole machinery of Employers' Federations and Labourers' Unions is spread before them; where lock-outs and strikes are fully understood; where the shop steward is already replacing the union official; and where the exploitation of labour for political purposes has already begun.

As things are, the rate of China's industrial development is retarded by

(*a*) *The unsettled state of the country.* Mills and workshops instead of being built in uncongested districts have, for the sake of protection, to be put up within the walls of cities. And even in the shelter of a city, large manufacturers are not free from apprehension. When a military governor is driven out, his successor finds it necessary "for the safety of the city" to levy a "voluntary loan" from such men in order to pay his troops and so dissuade them from looting. Each new local "government" begins its *régime* with a flourish of trumpets, and with the inevitable loan for "reconstruction." There is no reconstruction, but there is embarrassment for business.

(*b*) *The "li-kin" duties locally imposed.* The Chinese importer, whose business is hundreds of miles away from the coast, having paid his import duty at the port of entry, has not finished with the duty problem. His

carts or boats may be held up between one province and another; they may have to pay further duty before entering his city. Goods from abroad are nominally free from further import duty, and foreigners living in the interior can, by recognized rights under treaties, insist upon this. But Chinese subjects have no redress, whether the goods be originally produced in China or abroad. Needless to say there is no legality about these taxes—generally known as "li-kin"; they are imposed arbitrarily by the provincial authorities, which means to-day by the militarists who happen to hold down that portion of the country.

(*c*) *Distrust of directorates.* Visitors to the great Chinese departmental stores in Hong-Kong or Shanghai, or the tin mines of the Malay Peninsula, would often declare the Chinese equal to the direction of any vast enterprise. In private concerns splendid results are indeed obtained. Co-operation on a large scale can be found in trade guilds, secret societies, banking combinations. It is when bureaucracy appears that disaster follows. Directly the enterprise becomes "official" one begins to tremble for it. In Borneo, Malay, Australia, California, the Chinese flourish. They are often th largest shareholders in the leading businesses. From their ranks come munificent, public-spirited citizens, contributing freely to municipal enterprise. At home in China this is changed. And the reason is obvious: in the one case there is confidence in the administration; in the other there is none.

Yet in spite of many retarding forces the industrialization of China does proceed, and with it the need of open-eyed, magnanimous treatment of the problems—social, moral, economic—which it brings in its train.

CHAPTER III

THE NEW FRAMEWORK: PART II

Of the other developments which go to the making of the new framework of Chinese life, the most conspicuous are those in connection with education, the Press, and labour unions.

Educational Development

This subject includes not only the development of the school system, but the use made by Government and local authorities, by guilds and societies, of various means to dispel old prejudices, inculcate new ideas, and generally inform public opinion.

Government Schools

For the general question of Government schools the reader is referred to Chapter V. It may be well, however, to give here the considered opinion of one of the greatest humanists whom the West has sent to China, Professor L. R. O. Bevan of the Peking Government University, who has served China well for over twenty years. Writing with intimate knowledge of the actual conditions existing in the Government schools, Professor Bevan, after reviewing the statistics of primary education during the preceding years, says :—

"From this very slight examination of the statistics of primary education of the last few years, the conclusion would seem to be that the policy laid down by the Government is in the right direction and that it

is bearing fruit, even though the harvest is coming in slowly. The rate of progress of the first three years of the Republic has not been as rapid in the succeeding three years. This would naturally be expected. The slowing down of the rate of progress is inevitable, but taking into consideration the serious political unrest, the widespread civil war conditions, and the consequent severe financial stringency, the fact that there has been any advance at all is a real ground for optimistic expectation for the future. Given a real political settlement and a stable return to normal experiences, there is every reason to hope for steady educational advance. One sees a larger proportion of teachers viewing education as a profession to be followed for its own sake; one sees a wider view among those who are responsible for the direction of education and educational institutions; one sees among students a more easy yielding to educational discipline in all its forms, and among a section of them at any rate a more earnest pursuit of what is offered for those who are honestly striving; one sees a growing sense of corporateness in the individual institutions themselves, evidenced by the formation of school and college societies and clubs, magazines, and other corporate activities. Whether these are for sport or for social welfare or for educational advancement, they are the signs of a growing self-consciousness, that the institutions of the educational world are finding themselves living and growing organisms. Granted that statistics may be misleading, granted that these other evidences are intangible impressions, perhaps, rather than hard facts, there is nevertheless the justification for those who look forward with expectation." [1]

[1] Quoted in *Peking: A Social Survey*, by S. D. Gamble, pp. 144-5.

Lecture Halls

Public lectures are provided by the Government in many parts of the country. In the early days of the Republic there were leaders sincerely convinced that an instructed democracy alone could save China. There was a sufficient number of these leaders to insist upon an attempt being made to carry into wide areas of the country a working knowledge of the principles and the responsibilities of democratic rule. Lecturers were sent out to give such instruction. Among those first sent there was a proportion of men with the qualifications and enthusiasm necessary. But these very qualifications soon forced their owners into executive work in the Government itself, while men who took up the lecturing for the sake of a livelihood were only content to work for the $10.00 per month salary until a more remunerative job presented itself. The machinery thus created has continued in a perfunctory manner to this day, but the results are woefully disappointing. Anyone who has attempted to lecture on social and political subjects to a general audience knows what a tax is made on the lecturer. Imagine such men having to speak in the same hall, day after day, month after month, to an audience which is generally apathetic and of which a good proportion is made up of people who only want a comfortable resting place and a means of whiling away an idle hour. Any Christian evangelist in China knows the type. The evangelist is helped through his depressing hours by the vividness of his faith and the depth of his personal religion, and even so he finds his task difficult enough. But for the public lecturer on political subjects, the apathetic faces confronting him have a deadening effect. In one or two centres where a "model" Lecture Hall

is at work, with good equipment in charts, models, phonograph, lantern-slides, etc., and where there is a large staff whose members keep one another fresh, good work is done. But for the lecturer in ordinary towns and small cities the task is very dreary. Party politics and religious questions are not allowed in the Government Lecture Halls.

The record of this Lecture Hall scheme is instructive not only on its own account but because it is in parable the story of the failure—up to the present—of the Chinese Republic. In all branches of public life the same story is repeated (with one partial exception mentioned below). For the Civil Service, the Judiciary, the Army, and other branches of public service, comprehensive schemes are put forth—schemes which appear feasible, and which are excellent in their aim; but their promoters are either ignorant of the obstacles to be overcome, or, in a Micawber-like spirit they shirk a square facing of the difficulties, and launch their scheme "hoping that something will turn up" to counteract the dangers to which they cannot close their eyes.

Generally speaking, the main difficulties in carrying out these schemes are the lack of a sustained, intelligent public interest; the lack of funds to support the necessary agents; and the lack of trained, disinterested agents to carry out the provisions of the schemes. The partial exception to the above is in the educational world where, although the number of the right sort of teachers is insufficient, real heroism and disinterestedness are displayed by large numbers of men who could improve their finances by leaving their scholastic calling.

Theatres

The Chinese theatre is being increasingly used as an educator. The motives of new plays are frequently problems of social reform. There is an Actors' Apprentice School in Peking, a private foundation, which trains boys for the stage. The entrance age is between ten and twelve years of age, and in addition to the technique of their art, the pupils are instructed as to the possibilities of the theatre as an educational power.

Summer Schools

The Summer School idea is growing in China. Camps and Conferences are becoming increasingly popular. Parades and mass meetings in connection with burning questions are largely employed. These are generally organized by Students' or Labour Unions, though the merchant class —up to the present strangely apathetic to general questions—is beginning through its guilds and Chambers of Commerce to participate in these activities.

The Chinese Renaissance

Allied to the subject of education, but reaching out to all phases of the national life, is the movement known as "The Chinese Renaissance," a movement by no means confined within scholastic bounds. Again and again in China to-day the observer is reminded of pictures of life in the Europe of the Middle Ages—the general break-up of the Holy Roman Empire; the roving licentious soldiery; the turbulent robber barons; and above all, the practical dictatorship within certain provinces of military chiefs: the parallel to all this we see in China to-day; and with it go the restlessness, the impatience of control, the growing resent-

ment against religious and political shibboleths, and the consuming intellectual curiosity, which marked the European phenomenon. As in the Italian and German Universities of the Middle Ages (as distinguished from those of Paris and Oxford), the majority of students in China will not give sufficient time to study any one question thoroughly, but hurriedly pass on from subject to subject, tasting all, exhausting none. And the instruments of the Chinese Renaissance are those of the European: the substitution of the vulgar tongue for a dead classical language; the liberty of the Press; the accessibility of the great schools.

The centre of this movement has undoubtedly been the Government University of Peking,[1] where there is to be found a genuinely disinterested and able group of Chinese educationists with high qualifications—with some, those of Chinese scholarship, with others, those of the Universities of France, Germany, America, Britain. These men have attracted thousands of students annually from all parts of China. By means of a special endowment—fortunately out of the reach of the Government authorities—the University is able to invite from America or Europe one outstanding man

[1] Two institutions to-day are known by the name "Peking University." Years ago the title was adopted by the Methodist Episcopal Mission for their Peking educational centre, when there was no Government University. This M.E.M. enterprise has since grown into a large union scheme. But meantime the Government has instituted its own University. For the present, by an amicable arrangement between the two Senates, the names used in English official correspondence are "The National University," referring to the Government Institution, and "Peking University," referring to the Missionary one. In Chinese notifications the former is called the "Peking University" and the latter "Yenching University" (Yenching being the old classical name for Peking).

each year as special lecturer. Dr Dewey filled this post in 1918 and 1919, and the Hon. Bertrand Russell in 1920 and 1921. Of the three thousand students enrolled each year in the University, not more than a third take a full course. Many, after enrolment, are scarcely seen in the lecture rooms; they take up Press work, or political propaganda. The freedom offered to the student in his selection of classes is also very wide. The University resembles those of the Middle Ages rather than the universities of our own day. Notwithstanding all this much-to-be regretted laxity, the modern university in China is a hive of ideas. *La Jeunesse* and *The New Tide*, the two early magazines of the Renaissance movement, have been followed by scores of others, short-lived for the most part, but all indicative of the students' eagerness to express themselves.

But the Renaissance, with its motto, "Save the country by science and democracy," has been too democratic to be confined to any one centre or any one class. It has caught up in its tide the official, mercantile, and artisan classes in various parts of the country. It claims to be fearless in investigation, catholic in sympathy, free in thought.[1] If any one figure can be said to be the centre of the Renaissance, that figure is Dr Hu (Hu Shih), Professor of Literature at the University, whose courage is only equalled by his charm, and who is as honest as he is heroic.

The greatest battle yet fought by the Renaissance movement has been in connection with the substitution in current literature, official documents, and, above all, in the Press, of the spoken language of to-day for the extremely difficult language of the Chinese classics

[1] See Appendix A, "Platform of Renaissance."

(*Wenli*). So long as the daily paper was published in *Wenli*, it could only be understood by the few. But when the paper is published in *Mandarin* (the spoken language that is current through three-fourths of China) a Chinese who has mastered a thousand characters can make out the main drift of the articles and news paragraphs. Words here and there will be beyond him, but the context will supply the sense, and the reader's vocabulary is quickly and insensibly widened.

It was not until the National University group had been publishing in *Mandarin* for over a year that the conservatives in Chinese literature awoke to what was being done; but the attack then made was bitter. After six years' struggle the battle is now won, and whatever be the permanent literary form adopted, the shackles of a dead language have been lifted from the Chinese mind.

Whatever may be our opinion of the Renaissance leaders' theories, they deserve our gratitude and admiration for their disinterestedness, their loyalty to truth as they see it, their courage, their amazing industry, and in some cases, particularly that of Dr Hu, their fine courtesy to opponents. Their attitude towards religion is discussed later in this volume.

Labour Unions

The most startling and significant recent development in China has been the rapid growth of labour unions. Here the theorist has been proved to be in the wrong. In a country of four hundred million people it was considered improbable, if not impossible, for any union of labour in any one district to insist upon a minimum

A Renaissance Leader

"If any one figure can be said to be the centre of the Renaissance, that figure is Dr Hu, whose courage is only equalled by his charm, and who is as honest as he is heroic." (*See page 47*).

A Leader in the Chinese Church

Dr Timothy Lew and his wife. Dr Lew is Dean of the Theological School, Peking University; Professor at the National University; Hon. Pastor of the Church in Peking; and Editor of "The Life," the leading Christian periodical of the Renaissance in China. (*See page 112*).

wage, since the influx from other districts of those who lived below that economic line would provide the employers with all the labour required. Yet, in spite of the theorists, the success of the labour unions in obtaining their demands is a fact. To what their success may be due we cannot say here with any certitude; we can only put forward a few suggestions :—

(*a*) The lack of a well-organized employers' federation. The temptation to the owner to get ahead of his rivals in profits seems greater than that of the labourer to take the job out of another worker's hands.[1]

(*b*) The *flair* of the Chinese for secret societies enables them quickly to bring into action, for the furtherance of labour union plans, an organization which is far-reaching and determined.

(*c*) The older members of the unions, who may wish to prevent new-comers from getting into touch with the contractors who supply labour, have the advantage of knowing the ground. They can prevent those who are prepared to take lower wages from procuring lodging and food within their means. They know, too, both how to keep within the letter of the local laws and how to make use of the ill-paid, often non-paid, police of the district.

(*d*) Stronger than any other reason, however, is the uneasy feeling in the minds of the capitalist class—particularly where there are foreigners or

[1] In Malay in 1916 the writer found English planters complaining that rubber plantations too near Singapore were at a disadvantage, because Chinese planters there could not resist cheap methods, which damaged the market for neighbouring estates.

foreign-trained Chinese in charge—that the conditions under which labour has been performed in the past have been undesirable, if not reprehensible. "There's no need to go to extremes, or get sentimental about things, but the poor beggars *have* had a rough time of it" is the sort of expression one hears used by "the common-sense business man" to convey this feeling of dissatisfaction.

Unfortunately for the genuine labourer, his union is being already exploited by the hastily "trained" propagandist of extreme political views. The communist is abroad in the land, and the wretched misgovernment of the country under military and political adventurers gives him his opportunity. "Things could not be worse," say his hearers, "and this communist system may be better." The political parties of what the Marxian would call the bourgeoisie stamp—a term which the new "intellectual" in China uses with great gusto—have also been using the labour unions as a means of annoying or defeating their opponents. No action of the professional politicians so shows up their short-sightedness, or could be more fatal to the interests of their social caste. The labour union which served the one party yesterday is serving its opponents to-day; it is weakening both of them, and is itself growing stronger in so doing. But unfortunately for the labourer, the labour union in its very advance is ceasing to be an instrument for the social improvement of the worker, and is developing into another political party that is losing sight of its original ends through its preoccupation with the means.

All this gives significance to the growing fear looming up like a black cloud upon the horizon of the Chinese merchant and official classes to-day, namely, the fear of Bolshevism. There is no doubt about Bolshevist propaganda being active in China. The long ill-defended northern border giving easy access to China through Chinese Turkestan and Mongolia, combined with the Soviet domination of Urga, the Mongolian capital, make the introduction of Soviet agents and literature an easy matter. The labour troubles of October 1922 in Hankow show features different from the genuine labour agitations in the Chinese shipping world of 1921, or the semi-political railway strikes of September 1922. In Hankow the special note was one of revolt against all control exercised by capital. And here again the short-sighted greed of merchants and officials has weakened what should be the strong bulwark against Bolshevism in China, the allegiance of the peasant proprietor. More than to any other single cause the Russian Soviet's rise in power was due to its ability to confiscate huge private estates and royal domains, and so to give to the peasant the land he tilled. But China is already a land of peasant proprietors, and it would seem to be to the interests of millions to avoid the Marxian system.

But the peasant proprietor of to-day in China, unlike his father of fifty years ago,[1] has become, owing to the swift industrializing of the country, largely dependent on the railway and the produce-agent if the products of his farm are to benefit him. In other words even the Chinese farmer is to-day faced with the difficulty of distribution as well as that of production. The Hupeh

[1] See Chapter II, p. 24.

farmer, for example, wishing to get his grain down to Hankow, finds that he is at the mercy of the railway administration. All that the railway can wring out of the people it does, in order that the central government (which gets the lamb's share) and the *Tu-chuns*[1] (who get the lion's share) may be fed. No thought for the ruined farmer, or the black revolt in his heart, which results in his readiness to consider Bolshevist propaganda, deters them. And when the farmer does get his produce to Hankow, he has to meet fresh robbery in disposing of it. The retailers, buying through the wholesale dealers who can ensure regular delivery at stated periods, have no margin to deal with the farmer direct. And when he succeeds in making his way to the wholesale produce-agent, he is at the latter's mercy, since he must either accept the low price offered, or else pay ruinous charges for demurrage at the railway siding. And since he dare not return home without the wherewithal to pay a land tax,[2] the peasant takes the price offered by the wholesale house and returns home with rage in his heart. He may not be able to state his conviction in so many words, but the feeling in his poor bewildered mind is that whatever his legal title to his ancestral holding may be, he has become in fact a mere serf.

[1] Military Governors.

[2] This land tax is the illegal imposition of the military authorities, who are generally levying the tax of two or three years ahead; in certain districts of Shantung, Chihli, and Szechwan the land tax for 1924 has already (October 1922) been levied. These militarists ignore the fact that the farmer has already paid this to some previous "government," and may have to pay it yet again when his present rapacious "governors" are ousted.

Social Changes

The Rise of the Merchant Class

The social values of Chinese life are being rapidly altered by the industrial development. The writer found the same tendency in India: men of good family are refusing to enter the already congested professions—particularly the legal and scholastic—and are frankly making for the once despised "trade." In China, where the scholar and the scholar-official have been for centuries revered beyond all others, the change is of profound significance. Men who have held high office in the Government, men with reputations as scholars, are to-day found in commercial enterprises which a generation ago they would have either considered altogether beneath their dignity or have entered into secretly. We find an ex-premier becoming head of an insurance company, and on the other hand, a man is pushed into the premiership because he has become so prominent as a banker that he can tide the Government over a financial crisis.

The Weakening of Family Influence

Less spectacular but more important is the weakening of family influence among the peasantry. The younger son who was formerly thrust out into the world to eke out the family resources found it natural to look up to the elder brother who remained on the land. The teaching of the sages was here reinforced by financial considerations; the elder brother whose goodwill would be specially valuable on the father's death had to be heard with respect. Such a system might often result in tyranny but it did make for social solidarity: it helped to keep together the peasant home; and China remained a country of

small holdings, where it was the concern of the mass of the people to preserve the country intact.

But to-day it is frequently the younger brother who becomes the wealthier member of the family. In a few years' time a countryman who comes down to Hong-Kong as a chair coolie, who keeps sober and refrains from gambling, can get together sufficient to return to his own district, buy land, take the wife of his choice, and snap his fingers at father and elder brother alike. He has earned his money in an atmosphere where individualism is rampant, where filial piety is forgotten, where it is each man for himself. He comes back with ideas on filial piety very different from those he had when leaving his father's house. And his example infects the younger generation in his village. Whether as transport workers, as labourers under a municipality, as miners, mechanics, house-boys or—and this class far outnumbers all the others—as recruits to the army, we see a steadily increasing number of unsophisticated rural workers brought into contact with the industrial individualism of Europeanized conditions. This experience sends them back—when they do go back—with a sorely weakened regard for the old family authority, which augurs ill for China's social stability in the future.

Social Evils

Social evils in the great cities have grown appallingly since 1911. Two main causes can be discerned for this growth: the weakening of the old sanctions, and the increased facilities for vice.[1]

Prostitution was widespread before 1911, but in the

[1] A full statement of police regulations for prostitutes and brothels n Peking appears as Appendix VIII of *Peking: A Social Survey*, by S. D. Gamble.

interior cities (as distinct from international places like Shanghai) there were a certain amount of restraint and some veils of decency. The aphorisms of the old classics were outwardly assented to. With the substitution of materialistic philosophy for the Confucian classics, the former restraints disappear for " emancipated " thinkers. The consumption of foreign wines and drugs, in addition to that of opium, has increased greatly. Gambling has been so widespread for centuries that it could hardly be said to have increased. Indeed it is important in trying to form any conception of Chinese social life to remember that while the opium question takes up much more space in Press reports and pamphlets, gambling is far more widespread and deep-seated than any other evil in the country.

The weakness in the Central Government has been a factor in the growth of certain social evils. Local authorities have repeatedly obtained funds by winking at, or even openly encouraging, certain forms of vice, which, given a strong Central Government, would have been repressed. Increased facilities of transport are making redlight districts available to many to whom the great cities were formerly inaccessible. Advertisements of notorious women appear regularly in the daily Press, with photographs appended. Quack medicines and remedies fill shop after shop. The gramophone spreads suggestive songs far and wide. Above all, the ease with which new-comers to the cities escape family oversight, their freedom from that public observation and public opinion which encompassed them at home, make for the reckless living which confronts one in great Chinese cities to-day.

Social Changes and Missionary Work

One result of the migration to the industrial centres is that missionary societies are finding it necessary to change both the methods and location of their work. In the early days the cities rejected them, while the country proved their best soil. To-day the work in the country is largely established and is being left to the Chinese Church, whereas in the cities where comparatively few church members are to be found—though the central church buildings may have been erected there for the sake of convenience—there is need of intensive work. This provides an opportunity of using the gifts of Christians who have migrated to the city from their village churches. These men and women bring the Gospel of Christ and Christian service to the masses of people who, formerly antagonistic to new religious teaching, are to-day, though open to conviction, rapidly settling down to sheer indifference with regard to religious questions generally.

One obvious reason for this indifference is to be found in the increased facilities for amusements and luxuries which are taken up with naïve delight by the industrial worker, who looks upon these new features of city life as ministers to his pleasure, and fails to realize how quickly they become his masters. His participation in the country home duties, festivities, and simple daily pleasures is exchanged for the craze for more and more rapid excitement: the leisurely and very occasional theatrical play has given way to the lurid, breathless cinema; the frugal, slowly manipulated pipe of home-grown tobacco is replaced by the costly, quickly consumed modern cigarette. Instead of hot weak tea which

refreshed him, quenched his thirst, and did him no harm, the city coolie will buy some highly coloured pink or yellow iced drink—in which lurk dangers many—at ten times the cost of the hot tea.

It is regrettable that amusement with the mass of the industrial workers means not so much amusing themselves as being amused. Healthy games in which they themselves take part, country walks for the sake of fresh air, exercise, and scenery, appeal in some measure to the students who have been trained to appreciate the value of these things; but they are as yet without appeal to the factory and other industrial workers. One of the most prominent efforts recently made is that of a young missionary who obtained permission from a Christian manufacturer to let his boy workers have an hour every day for outdoor games and the fundamentals of education at the Church Institute, and an outing and open-air service on the hills or by the river every Sunday.

This type of work could be beneficially reproduced, given social workers who could persuade the employers to afford the opportunity and the employees to take advantage of it.

PART II

THE CHRISTIAN CONTRIBUTION

CHAPTER IV

THE WORK OF THE EVANGELIST

This, then, is the arena in which we now make an effort to see the Christian evangelist at work. With a task so varied it is clear that varied methods must be used.

The highly organized condition of a modern Chinese city affords the evangelist excellent opportunities for his work. But he must take pains to understand the organization. It is not sufficient to stand up at the first promising street corner and begin to preach the Gospel. By doing so he may create, quite unnecessarily, an antagonism which will take much time and effort to disperse. "Who are these strangers who thus make free with our street? Why should they consider that we need teaching by them as if we were ignorant bumpkins? We would have them know that we in this town are people who value learning as much as they. This community invites good teachers for its schools and pays them well also." With such criticism we can sympathize, even though we know that it is based on a misunderstanding of our motives. It might all have been avoided if we had taken the trouble to

make our way first to the central educational organization in the town, there to explain our purpose in visiting the city and to ask that some representative of the organization would introduce us at an opening meeting. The time thus spent is not wasted, even if the actual response is not enthusiastic. If the missionary be a foreigner,[1] it is only ordinary courtesy to call upon the magistrate of the town, since enquiries would be addressed to him should the foreigner make, or meet with, trouble.

There are other useful points of contact. The local schools may be glad of a "lecture"; there may be commercial guilds, reform associations, and provincial assemblies to visit. If the evangelist can "lecture" under the auspices of a local association, he has an advantage at the beginning. Later, when he has become a general feature of the landscape, going about his work of preaching in the mission hall, or holding group meetings in schools or private houses, he may see very little of his former sponsors, but the time spent with them has not been in vain. They may not enter the Kingdom themselves, but at least they do not stand at its doors preventing others from so doing.

The evangelist is not troubled because he does not soon get large crowds to hear his message; he is more concerned to secure intelligent interest on the part of those who come. Curiously enough, the American missionary has grasped this truth more truly than has his English or Chinese fellow-worker. In some ways he is more disposed to think in numbers than either of the others; in the huge meetings arranged to hear speakers like Dr John Mott, or Dr Sherwood Eddy, great crowds

[1] The word "foreigner" throughout the book is used to denote people of non-Chinese nationality.

are gathered; but in the ordinary work the American missionary is quite as content with a "group meeting" of six as with a "congregation" of sixty.

Owing to the rapid changes and frequent experiments in the community itself, the missionary to-day, either Chinese or foreign, has to become increasingly flexible in his methods. "Try it for a time," says the missionary, "and if it won't do, we needn't be ashamed of dropping it, and trying some other method." Lectures, small study groups, boy scouts, camp-fire girls, international associations; one after the other of these organizations he will use, so long as they help to interpret Christianity to increasing groups of men and women and children.

There are two other factors which make for variety of evangelistic methods: first, the character of the district—agricultural or industrial, inland or coast, dense or scanty population, as well as the probable calibre of the audience or individuals to be addressed; and second, the type of missionaries sent out by particular societies —their Church polity, education, and social background. Methods are affected also by the traditions of a mission —whether it works in highly organized large centres, or whether it places one or two workers only in towns thirty to fifty miles removed from their nearest foreign fellow-workers; whether salaries are guaranteed or not; whether the government of the mission be Congregational, Presbyterian or Episcopal.

It will be found in actual practice that such distinctions as regards the workers and their methods tend to become less sharp as work develops. The need for mutual help felt by all Christian workers, of whatever race or denomination, makes for interchange

of thought and service. The necessity of eliminating duplication as far as possible has the same effect. Particularly is it realized, as time goes on, that the method used at the commencement—a method necessarily foreign since it was the only one the worker knew—must be adapted to Chinese conditions, must, in fact, become a Chinese method.

Any attempt to detail an exhaustive survey of these lines of work means a whole volume. We can here only indicate briefly certain broad divisions.

Evangelism amongst the Masses

It may be well here to speak for a moment of the methods used in the past, and still used in districts which are virgin for Christian effort, though, with the development of the work, they are changed for the systematic methods of which we speak later.

There are many ways of preaching the Gospel, as the following incidents will prove.

Athletics and "Lectures"

One young and enthusiastic English worker in North China, in company with a Chinese athletic instructor, both keenly desirous of making known the essential truths of Christianity, used to appear in one small country town or another, with a collection of tennis rackets and footballs as their main visible assets. They would call on the local teachers of some Government rural school, discuss with them the need of healthy outdoor sports for their pupils, and offer to give instruction in various games. Such offers were gratefully accepted, and a couple of hours' vigorous running around ensued. Usually an invitation was forthcoming to the two visitors to remain

a day or two; hospitality was provided and meetings arranged in the quiet evenings, when serried rows of scholars of various ages, flanked by interested, friendly groups of town gentry, would listen to the visitors while they "lectured." (As in India, the precious word "lecture" gives an opportunity which would not be forthcoming if the new-comer essayed to "preach.") After a visit of this nature, there would be no difficulty in arranging for further visits, or smoothing the way for the regular Chinese evangelist or the Christian school teacher who might wish to follow up the work thus commenced.

Preaching on the Road

The present writer, in conjunction with an old friend of the Scandinavian Alliance Mission in Shensi, saw something of the infinite variety with which the Christian evangelist can adorn his work.

The two had to reach a town some twenty miles away from the provincial capital. Each carried his bed-quilts over his shoulder, while parcels of Scripture portions—generally one of the Gospels, or the Book of the Acts, bound separately—together with a few simple toilet articles, went into a little canvas sack. At the gate of the city they found country carts, used during the busy season for field purposes—carts which still offered for sensitive eyes and nostrils undeniable evidences of their recent usage—and which were now plying for hire. One farmer proprietor, who was his own driver, was calling out at the top of his lungs, "Travel in my cart, one *cash* a mile" (which meant that one English mile could be travelled for the equivalent of half a farthing). The intending travellers clambered up the wheel and over the side of one of the carts, rolled their bed-quilts into insecure seats, and proceeded to wait until the cart

was filled by humble country people. At last they set out on their leisurely journey. After a mile or two, the Swedish missionary pulled out from some mysterious receptacle of his Chinese gown—it is hardly necessary to say that both travellers wore Chinese dress—a copy of the Gospel according to St John. This he began to read in the usual high-pitched sing-song falsetto in which any Chinese gentleman would read his beloved classics. No notice was taken of the reading by the passengers, who were used to hearing the village teacher or the retired country gentleman amusing himself in his leisure hours by thus refreshing his literary memory. The reader went steadily through the first two chapters of St John. But when he had read in the opening verse of the third chapter that "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews," he dropped the sing-song falsetto of the reader for a moment, and with his ordinary conversational voice informed the open heavens and any open ear which might be near, that Nicodemus was a very nice old gentleman, thoroughly respectable, and a good scholar too. Without waiting to know how such a comment might affect the other travellers in the tightly packed cart, he proceeded in the reader's sing-song with verses two and three, after which came another conversational comment. So it went on until the sixteenth verse of the third chapter was reached. By this time the whole cart-load of passengers were good-naturedly attending, and for the next half-hour the reader, who had in some mysterious way changed himself into a preacher, had an interested audience who listened to a homely, delightful, vivid and penetrating discourse upon Christian redemption.

Preaching to Crowds

And when such workers arrive at their destination, what is the work which confronts them? Frequently it means that the town visited is in the throes of excitement caused by a local fair. There is much noise and colour, a maximum of discomfort, and a great waste of effort in moving to and fro. There is sure to be a theatre set out on some open space and surrounded by huge crowds. Somewhere near to such a crowd the Christians of the district set up their little booth, and proceed to preach and sell copies of the Gospels, and to distribute tracts. They have to be prepared to preach to a shifting audience; and sometimes one has to admit that the main benefit of the effort accrues to the Christians themselves; they have fought down the natural weakness which shrinks from public testimony. One interesting recent feature of open-air work in certain provinces, particularly in Chihli and Shantung, has resulted from the return of the men employed in France by the Chinese Labour Corps. Frequently from the edge of the crowd gathered round the evangelist disconcerting comments will be made apropos of illustrations drawn from foreign life. Before the war it was a common fault of some Chinese preachers to confuse the benefits of Christianity with Western materialistic progress. The argument roughly was that, if a country became Christian, railways, steamers, aeroplanes, and other facilities of transport would abound, social evils would cease, idolatry would disappear. To-day, if one speaks about idolatry, one is likely to be taken up sharply by some returned coolie, who informs the crowd that he saw more idols in the temples in France than he ever saw in China, which is his genial way of referring to the plentiful statuary

which he has seen in the churches of Rouen or other cities. As for social evils, he goes into details of what he experienced at Dunkirk, Calais and other places with appalling frankness, while his appreciation of the material progress of the West is coloured by vivid recollections of bombs dropped around his camp in France, the unpleasantness of a sea passage, and so on.

Though the tabulated results of open-air preaching may seem meagre, it has real benefits, one being the increased respect which Christianity gains from the Chinese public through the moral and intellectual courage shown by its adherents in thus coming out into the open to proclaim their faith. The continued stream of testimony to the benefit of such preaching given by the Chinese themselves makes it impossible to say that open-air preaching of this type is useless, and missionary workers can quote many instances in its support. They tell of country people who listened to such preaching, and incidentally purchased Gospels, who, on returning to their villages, read and discussed the Good News, and reappeared at the next market day to plead that further details might be given them, or that preachers might be sent to their villages.

Preaching in a Friendly Home

But when the evangelists have finished preaching to the crowds, their work in the town is not completed. One thinks of a certain occasion when the two men referred to above, after having preached to the crowds near a theatrical performance, adjourned to the home of a Christian friend close by. Whilst there they sat upon the *kang* so beloved by the northern Chinese (a brick bed warmed by a dung or straw or coal fire kindled beneath it, with a winding chimney to take off the smoke). Seated

there, with his legs crossed like a Turk, one missionary brought out a concertina, upon which he proceeded to play various airs, which drew neighbours into the house till the place was packed, after which the two began to sing, to the accompaniment of the concertina, the hymn, " We are marching onward, singing as we go." After this musical interlude, the concertina player proceeded to explain the words of the hymn which they had just sung, and using these as his text, went on to speak simply of the fundamental truths of Christianity, using a wealth of illustration drawn from the daily life of the people present.

Preaching in Mongolia

A different type of work called out by unusual conditions is that presented by the evangelistic problem in Mongolia. One of the outstanding figures north of the Great Wall of China is that of a Swedish representative of the British and Foreign Bible Society, Mr Larsen, who for nearly forty years has been working among the Mongols under extraordinary difficulties. These are largely owing to the nomadic habits of the people, who almost live in the saddle in order to follow their herds of ponies and cattle to such parts of the country as may offer good pasturage. Merely to go among such people as a preacher, book in hand, with no interest or activity akin to their own, would have been to court failure. It was necessary in some way for the Bible Agent to establish points of contact. One great industry of the Mongols, which is also to them an unfailing joy, is horse-raising and horse-dealing. Mr Larsen therefore took up the work of rearing and trading horses, in addition to his activities as Bible Society Agent. He thus got an entry into the social orbit of the Mongols, established

connections along the lines of which his Bible sales ran smoothly, and built up friendships with this difficult people, to go amongst whom is often, for the stranger ignorant of their habits, a very grave danger.[1] The friendship thus built up by Mr Larsen through years of work in a common interest has stood the strain of the turmoil, unrest and bloodshed of the twelve years following on the Revolution. His enthusiasm as a witness to the Gospel in the difficult land of the Mongols continues to this day. There are times when this romantic figure flits quietly into Peking on business errands; simple, unassuming, immensely capable; and when he appears he brings a breath of stimulating air from the wider spaces to us dwellers in cities, reminding us by his presence of the power of the Lord to further the work of His Gospel in even the strangest surroundings. Meeting him we lift up our hearts and take courage.

Such are some of the methods used by evangelists who prepare the field for more intensive sowing. To-day, while in certain remote districts these methods have still to be used, the time has arrived when it is necessary to devise fresh means so that the results of such work can be utilized quickly and fully. Not only is the general public more accessible to the Christian evangelist; the workers, or should-be workers, now number so many that other and more systematic methods have to be employed.

[1] For example, Mr Grant, who was killed in Mongolia in 1918, was warned beforehand that no one should go near a Mongol military camp with a camera. In his previous experience in China he had met with so many wild rumours that he thought he could afford to ignore this one also, which meant the loss of a fine character, and of a life valuable for research.

Mobile Preaching and Teaching Bands

Instead of the seemingly haphazard preaching of one or two people at such times as might be managed, there is to-day a system of mobile bands of workers moving about in a large district on a carefully-thought-out plan, staying months [1] in one centre and then moving on to another, so that within a definite time the whole of the district —probably an area larger than that of Wales—has had in all its county towns or large village groups, the services of a band of some twelve trained workers.

One special feature of this work is the arrangement by which pastors and evangelists are drawn from their particular location for a few months at a time for inclusion in such an evangelistic band. Working in this way with a large group of men of similar aims and training, they get the opportunity of hearing other speakers and the inspiration of large meetings, whilst their own addresses and illustrations are new to their hearers. For them it is in every way a benefit. But what about the orphaned district from which they are thus withdrawn? On this point an act of faith was necessary when instituting the new scheme, and the result has shown that such faith was not vain. The people in the local church, when they had had the scheme carefully explained to them, rose to the occasion. They made special efforts to carry on the work themselves as their contribution to the common good. New speakers were discovered, and powers previously unsuspected were called forth.

[1] In one field a twelve months' period is aimed at, and includes a temporary hospital, night classes, and even primary schools for boys or girls as circumstances may suggest. This varied attack aims at reaching different classes of people. After twelve months the forces are moved elsewhere. If no response, or very little response, has been met with, "follow-up" work is not attempted.

The workers in these mobile bands are given a schedule on which to plan their campaign and they are taught special methods of approach. Beginning at very simple Christian statements, they go on during their stay to the deeper things of the Christian Gospel, the application of that Gospel to our complicated modern life, and the claims which the Christian faith makes upon its adherents. Among such a group not all may be preachers. Probably one will be strong on music, making the song service attractive, and also finding out among the audience some who can be taught such music as will enable the people interested to continue this side of the Christian education when the band has left the district. Another will have had training in Sunday-school work, and can organize a school in the district. Probably, if such a band is successful, at least one or two women workers will afterwards be appointed to the district to follow up the work among the women. In some cases, as in the celebrated missionary work done by the Chinese in Yunnan among the aboriginal tribes, the band has consisted of married Chinese couples, the women being, like their husbands, highly trained Christian workers. Such a combination is ideal, since the work from its commencement develops as quickly among the women and children as it does among the men. Sometimes a smaller band, called a "follow-up" band, goes round the district after an interval, confirming the faith of new members and enquirers.

From these methods more real and lasting results are accruing than from the old one of placing an evangelist in a town and leaving him there for a couple of years. No wonder that he grows stale, cut off from Christian fellowship for so long a period, and

knowing that whole departments of his work which should be developed are being left untouched. The new method, possible only to-day because of the increased number of workers, avoids such pitfalls.

Think of the revolution that the advent of such a band makes in the lives of hundreds of people in a humdrum Chinese district. In a vague way they have heard of the foreign teaching; the name of Jesus is known as that of the founder of a sect flourishing among Westerners; its significance is as much political as religious, and the flavour of it is foreign and unpleasant; of personal significance it has none. And then there arrives this band of kindly, intelligent teachers who live for months in their midst, understanding the difficulties of their daily life, economic, mental, and spiritual; and bringing to those difficulties teaching which has comfort and real enlightenment. The word "Jesus" is no longer a foreign label; it is the name of a radiant personality, a Teacher who addresses Himself to the normal conditions of human life; in short, Jesus is a Friend. And so they begin to make their slow way towards an understanding of the God and Father of us all, as revealed through His Son. If this be so with the men of the district, how much more so is it the case with the women, for whom life had so few open avenues in the old days. Instead of being debarred from any personal religious exercises, acting only as drudges to minister to the material necessities of the men who are the ceremonial priests of the family, these women now have direct access to the God and Father of us all. Amazing truth; religion is meant for them as much as for their menfolk! God wants them. Years ago, on a summer evening, the writer sat in a Chinese courtyard and heard, across

some intervening compounds, the singing of a group of women in a Chinese Christian family. The lives of these women, like those of their non-Christian neighbours, were full of hard and largely uninteresting work, but for them there was an escape into a joyous large place, the place where God meets with His children. The whole difference was made by their Christian faith. At the close of the day joy claimed them. The grey life of Chinese womanhood was charged with the light of Christian happiness. Never before had the writer so realized the difference which Christianity makes to women in the Orient.

The methods employed in dealing with enquirers necessarily vary somewhat among the missions at work in China. The following account is a transcript from the author's own experience. When a man shows interest enough to attend several meetings, he is asked if he wishes to become "an enquirer." If he assents, his name is placed on the Church Roll as such. He is then expected to learn by heart certain portions of Scripture, which are given as answers to a few questions on the great divisions of Christian teaching. The candidate must, in addition to committing these Scriptures to memory—which is all in line with his Chinese traditions —be able to discuss them intelligently. After six months of this work, should he satisfy the Church leaders, he makes a public declaration of faith, and is registered as one who has "taken the Covenant."

Then follows another and more advanced course of Scriptural instruction, though the method used is much the same as that adopted for the first period. The "Covenanter" has also to learn certain hymns so that, should he join the Church, he may be from the beginning

of his membership one who is able to take his part in public worship. At the end of this second period, if he again satisfies the Church leaders, he is baptized and becomes a full member of the Church.

Systematic Work with the Lantern

Another method of work is what we might call "illustrated preaching." For many years past the magic-lantern has been used as an aid to evangelism, and generally, in spite of the difficulty of operating, the result has been good. But the main drawback has been the haphazard way in which this work was attempted. To-day lantern work is budgeted for in a systematic way by a missionary council, and time and training are given to the workers in this special branch of evangelism. In one province it has for years been the practice to go systematically through the villages giving illustrated lectures on the life of Christ or the extension of the Early Church. When there is good advertising of the coming group of lectures, this work has proved extremely valuable.

The Phonetic Script

Another most interesting development is the evangelistic use now being made of the phonetic script. This is a system of thirty-nine simple signs which represent the initial and final sounds in a word (Chinese words are roughly speaking monosyllabic), and is easy to learn when compared with the memorizing of the two thousand eight hundred characters, many of them intricate, which are necessary for reading the New Testament in Chinese. The New Testament has been printed in this script, and in addition there is a hymnal, besides many pamphlets, tracts and easy stories. The Christian workers in all districts are to-day finding it a valuable adjunct to evangelism. We confine ourselves here to

one particular effort showing how the system works in a limited area. Circulars were sent out to the authorities of villages within a few miles radius offering to teach the script [1] to men and women selected by them. The villages responded enthusiastically. Their nominees received free tuition at the mission station, though the missionaries undertook no responsibility for pupils' food and bedding. When the pupil had not only learnt the system but could freely use it, he was shown how to teach it to others. He then returned to his village and became its "script professor." In the twenty-four villages previously untouched by Christian evangelism which were thus approached, there are to-day four hundred people using the script, and from these four hundred there are eighteen registered Christian enquirers.

Mass Meetings

After some years of systematic work of this nature, let us look at some of the massed attacks made by Christian evangelism in China. Imagine a great tent, built of poles and matting, in some open yard, with rough matting covering the earth floor, and hundreds of benches for the audience. At one end there is erected a large platform with seating for a considerable choir in addition to the numerous speakers. Here, day after day, meetings are held, where perhaps seventy per cent of the audience are practically strange to Christianity. They come with little criticism and less antagonism. Probably they have much more curiosity than sympathy, but their being there at all means that Christianity has got its chance, a chance that thirty years ago would have seemed almost incredible to Christian

[1] In this particular case the script used was similar in principle to the one described above, but differed in detail.

pioneers in China. The speakers, singers and organizers will be almost entirely Chinese. The foreigners present are there to be used if necessary, to give advice when asked, to show their oneness with the work; but the burden of that work, and particularly the public recognition of leadership, falls upon the Chinese workers.

In the matter of understanding the Chinese mind and addressing the Christian message to it, the Chinese evangelist undoubtedly has the advantage. For example, the average Chinese hearer is not troubled much about the difficulty of miracle, whereas teaching which seems to attack the duty of filial piety is a real difficulty. The foreign evangelist will take pains to help his hearers to grapple with the difficulties he anticipates they will have with such subjects as the miraculous feeding of the multitude; he will give little attention to such a saying as "Woman, what have I to do with thee? Mine hour is not yet come." The Chinese evangelist, on the other hand, will simply announce the first miracle as historical fact and leave it there, but he will spend time and patience in the second instance to show that Jesus was a loving and dutiful son.

One feature of such meetings is the place found for public confession. There is full preaching of the Gospel, there is much song, there is much prayer; but it has seemed as if there were some psychological and spiritual imperative compelling hearers who have been convinced by the Truth, then and there to make confession of past sins before yielding to their desire to re-start life in the companionship of Jesus Christ.

When one has witnessed meetings of this nature—where spiritual power is so manifest, where Chinese saints and seers are so clearly owned of God in their

propagation of the Faith—one realizes that in China Christianity has passed the experimental stage; it must be reckoned in future as one of the integral features of the national life. Dr John R. Mott, addressing large meetings in Peking in 1922—at one of which his Chairman was the Acting-Premier Dr W. W. Yen, himself a convinced Christian—spoke of the difference between Christian work in China to-day as compared with that done during his early visits. Then the foreigner had to be in the forefront, preaching, organizing, laying foundations; to-day this place is taken by his Chinese friends, the foreigner standing on one side, and filling in such space as his Chinese colleague may allot him. In other words, the Chinese Church has arrived.

It may be asked, "Why then, this being the case, do we still have the continued application for support from the home base?" The answer is that for some years yet the inspiration and comfort and advice of the foreign Christian teacher will be necessary for the help of the Chinese worker. The fact that the Gospel has found its footing in China is no excuse for our retarding its rate of progress by withdrawing our support. It will progress with us or without us, but it will certainly progress more quickly with us if we have grace to do the kind of work necessary and seek the minimum of recognition. If we pray, "Thy Kingdom come," and add the words, "Even so, come quickly, Lord Jesus!" then it is for our missionaries to remain in China, and even to add to their present numbers.

We come next to a particular form of evangelism due to the amazing changes in modern China, namely, evangelism in the Army. Years ago when Feng Yü-

hsiang, the Christian General, was a simple Colonel in Shensi, he asked the writer (who at the time was organizing the first Y.M.C.A. work in Sianfu), what the Association meant to do for the soldiers. "Do you mean to teach football, and billiards, and a little English? If so, you'll get no help from me. But if you'll have Bible classes and Gospel services I'll help you all I can." That was in 1913, and General Feng has ever since been seeking more and more evangelists for the needs of his now famous 11th Division. To-day at Nan Yuan, seven miles south of Peking, out of his thirty thousand troops six thousand are Christians. There are four ordained ministers of the Gospel and one Y.M.C.A. secretary living with the troops, while special work is carried on for officers' wives who live near. From Peking there go out daily Chinese and foreign evangelists to preach and teach in the camp, and the Bible Society has opened a depot there.

Evangelism in the Army

With all his enthusiasm, General Feng has a remarkable fund of practical common sense. One evening he addressed a meeting of the Peking Missionary Association. He spoke for thirty minutes, his plea being the need of China for more Christian aid. One point he made was that mission schools should be kept as simple as possible, so that children of poor Chinese parents sent to mission boarding schools might live in simple surroundings that would not spoil them for returning to the humble village homes from which they came.

Two days before Christmas 1922 the writer met a group of Feng's men swinging through the South-west gate of Peking's Tartar city on a route march. Along the great West Street their song rolled: the Chinese

version of the song we know so well—" Onward Christian Soldiers." Hearing it, one realized that here were Christian soldiers indeed: men of discipline, men of moral courage. Their time is fully occupied with military duties, with industrial work of various descriptions—as an example take the excellent wicker chairs and carpets made by them, which are on the Peking market, with classes for reading, writing, and arithmetic, with Bible classes, prayer meetings, and preaching services. Such an army is an amazing challenge to Christian missions to send out all available workers to help those who thus help themselves.

Evangelism amongst the Reading Classes

We come now to the evangelistic work being done in the cities among people whose education varies from reading with some difficulty in the daily newspaper to graduation in the Universities. This brings us to a question which has become acute of late; the transfer of forward evangelistic work from the country to the city. Until recent years the response to the Christian message has mostly been in the country districts, where opposition to the missionaries as foreigners has never been so violent as in the cities; whereas the literate and the official class who flocked to the cities distrusted and despised foreign innovations. To-day, however, wherever the new industrialism reaches, all this is being changed. In many areas the man who formerly worked in the field now works in the factory. But his transfer to the city does not affect his mental attitude to religion to the extent of making him oppose any one form of religion because its original evangelists were foreigners. It is

true that he is not so open to religious instruction as when he was in his country home, but that is because his mind is more taken up with the many pleasures, the multitudinous interests, and the growing class consciousness of workers plunged into the fearful joys and pains of an organized labour union. But for the rest, he is tolerant enough of the Christian evangelist. His advent in the large numbers that we see to-day is changing the attitude of the cities to Christian teaching. Instead of the old blank wall of indifference, or the bristling barrier of antagonism, we now have an open avenue of approach.

But this very opportunity means that a new and heavy burden is laid upon the Chinese Church and Christian missions. Since for decades the aggressive Christian work has been in the country, it follows that buildings and organizations are there also, and the tradition has been established that it is the country churches which need shepherding, the country districts which need evangelizing. Thus the Church is caught unprepared for the new change. When it is proposed to establish effective well-manned preaching centres in the cities, there is an outcry from the Chinese Church that the country churches are being neglected, and from the home mission boards in America and Britain there comes the query: "Why, considering that the Chinese Church is now so established, cannot that Church itself undertake to meet the new situation and discharge its responsibilities?" The protest is really the answer to the query; that is, the Chinese churches in the country districts cannot be expected suddenly to grasp the value of the new opportunity in the cities and the importance of immediately seizing it, in the same way that the old-

established churches in Britain or America with their long experience would do. It is as the representatives of these old-established home churches that the missions are faced with the task of giving the Chinese Church, by means of a few well-appointed city preaching centres, the object lesson which the Church needs. Once the Chinese Church sees the results of the new methods she will, even at a cost of sacrifice, put strength, money, and the services of her very best evangelists and organizers into the winning of the cities.

Types of City Evangelism

From the many highly developed systems of evangelistic work in the cities to be found in China to-day, we here instance two: the one used in Szechwan in the far West, the other in Shantung in the North-east.

Travelling in Szechwan for ten days from the great port of Chung-king to the provincial capital Chengtu, the traveller passes through eight walled cities, in each of which Christian work is undertaken by members of an American mission. This mission has in the Szechwan province adopted a highly centralized system. It has persistently put its strength into educational and training work in Chung-king and Chengtu, with the result that to-day it is able to provide ordained Chinese ministers who can take complete charge of highly organized work. Moreover, having trained a man for the work, the mission does not hesitate to trust him with it entirely, and to lay a very heavy burden of initiative and responsibility upon him. The programme adopted generally throughout the whole area is arrived at by a full conference of Chinese and foreign workers. Along the general lines of this programme each centre carries on its work, but a large margin is left to the initiative and

discretion of the individual minister to develop his work on lines suitable to his district. It is interesting in this connection to watch the way in which Chinese ideas gradually correct the well-intentioned but often defective plans of the foreign missionary, who naturally reproduced, in large measure, those methods of work with which he was familiar in his own country, without realizing their unsuitability to the Chinese situation. One instance of this which strikes the traveller is the change from the shop to the guest room method. The former made use of an open-fronted street shop, where the missionary or evangelist stood up to sing or to preach, a shop filled with benches upon which street loafers might sit, making it difficult for the fastidious Chinese gentleman who might also wish to listen. The latter method shows a blank wall broken into only by a doorway over which is placed the sign "Gospel Hall." Entering the doorway one finds the gate-keeper in his gatehouse in the approved Chinese style. By him the visitor is conducted to that joy of the Chinese home, "the guest room." Here the Chinese evangelist spreads himself. It is here that he puts the main part of the allowance granted him for the upkeep of his work. In the offices of Chinese officials the writer has seen no more attractive guest rooms than were to be seen at these mission centres. It was not that the outlay was extravagant, but the results were distinctly pleasing; and the room was such that one could ask any Chinese gentleman into it without any hesitation. This expenditure is justified by the experience gained during years of evangelistic effort. Whereas for occasional work the large hall or the elaborate chapel has its uses, for the work of opening the minds of one's Chinese

AT A CHINESE SUMMER SCHOOL

A Christian evangelist talking with a "Kneeling Pilgrim," who is making his twenty-second annual pilgrimage to the Sacred Mountain in Hunan. Note the kneeling pads on his knees (he prostrates himself every ten yards) and the stool with incense sticks that he is carrying. The latter are kept burning during the entire journey.

neighbours and friends to a fuller appreciation of this Christian religion brought into their midst, what is necessary is the repeated, easy conversation in surroundings as pleasant as it is possible for the mission to provide. This is the work that a trained experienced Chinese pastor carries on in his guest room. Here are arranged the various activities of a city centre: Bible study circles, lectures on the application of Christianity to the new industrial problems, classes for educated women, evening classes for poor children, and for shop assistants who have no spare time during the day. Then there is the organizing of the Church members into bands for touring the near villages or for house-to-house visiting work in the city itself. One delightful bit of work is that of teaching learners to hold family worship in their own homes. As the learner's friends and neighbours soon get to know all about this new departure (what is spoken in the ear is soon proclaimed upon the housetops in China) "family worship" quickly develops into what used to be called "a cottage meeting" in some parts of Britain. Such homes soon become healthy centres of spontaneous evangelism.

There is being carried on to-day in Shantung an experiment of great importance in the work of Christian missions. The missionary in charge is particularly well equipped for his special work by natural gifts, by long experience and by the ungrudging, far-seeing policy of his mission. In one of the main streets of Tsinan this mission has rented premises which have been turned into an institutional mission centre. Here are to be found reading rooms fronting on the street, where any passers-by can look over the daily papers, besides weekly and monthly magazines. In other rooms classes are

held at frequent intervals ; classes kept small in number so that contact between pupil and teacher shall be close. There are classes for women, for neglected children, for neighbouring shop assistants, for Christians old in the faith who are seeking from the material here provided to enrich the testimonies which they give in the homes of their neighbours ; classes for trained evangelists and church leaders which shall help them in their work of the coming month when they disperse afresh over the wide country district ; classes of all descriptions. Here the missionary has an office to which he comes at nine o'clock as any business man might come ; from it he returns at midday for lunch, and is back again in the afternoon, bringing with him what he may need for his evening meal, since some of his most strenuous work is in the evening hours when the neighbouring shops and mills are closed and their workers have leisure. In this office, when not working up his lectures and addresses, seeing to accounts, and all the hundred and one multifarious details attendant on such an enterprise, he is accessible for interviews with all and sundry. In addition, visiting bands are organized so that Chinese and foreign workers, some of a ripe experience, others having little more than their enthusiasm to help them, can go, in a systematic way, visiting houses through all quarters of the district. The effect of this business-like regular procedure is incalculable ; to put it bluntly, it is to substitute a truly professional method for that of the scrambling amateur. Yet, lest there should come to such regularity the blight and sterility often attendant upon the effort which is merely customary, the personnel of this work moves out occasionally to some temple a few miles away from

the city's din and dust where, amid the woods which face the slopes of the T'ai Shan spur of hills, in the clean, green quietness, there is healing for strained nerves, there is refreshment for the overworked body. Here the tired eyes get glimpses of the King in His beauty, and of the Land that is very far off. In the fellowship of this retreat the worker hears his Master say to him, as He said to the leash-straining Peter of old : " Blessed art thou, Simon Peter ; for flesh and blood have not revealed it unto thee, but my Father who is in heaven."

The Opportunity

To-day is the crucial time for Christianizing the new-born Chinese industrialism. If Christianity does not recognize the possibilities of the hour, other world movements do. The communist, with the glow of his Soviet success in his message, is finding a remarkable response from the higher grades of the Chinese proletariat. On this point something has already been said in Chapter III.

Little comes from the business interests in China which might offer an attractive alternative to the communist's propaganda. From such sources the Chinese worker gets little or no idealistic outlook on life ; nothing but the old dreary outlook of supply and demand. From the ranks of Chinese Government students, particularly those directly influenced by the Renaissance movement, come those who sincerely believe that all religion spells reaction. Among them are men sincere, self-sacrificing and patriotic. By means of a purely non-supernatural programme they seek to save their country from its present distresses, and from the social evils which they fear will follow the development of Western industrial-

ism in China. It is poor policy to regard such men as "anti-Christian" obstructionists; we need to help them, to show them that Christ's Gospel *is* a Gospel. We need to win their sympathy, to use their fine qualities for the advancement of the Kingdom of God in the land. At present among these men there are few who have been able to correct their academic theorizing by any personal experience in the industrial area. A few here or there know something of French and German industrial conditions, of the mills of Lancashire, or the iron foundries of Pittsburg. But these men have often specialized too early to have the necessary mental training which would enable them to grasp clearly, and to state persuasively, the social and economic principles which underlie the industrial conditions which they met in Europe; and even if they were all able to do so, what are so few amid the bewildering numbers now pouring into China's new industrial centres? For the sweetening of the Chinese worker's daily life, for saving him from the temptations which sensualism offers him as an escape from the strain of his daily labour; for the sane outlook on life which shall make him a worthy citizen—there is nothing in the field comparable to the Christian ethic and the dynamic hope which is in Jesus Christ. To Christ's friends there has been committed this great power; power which is able to turn darkness into light for the millions of Chinese men, women and children who are suddenly taken from the accustomed amenities of their patriarchal, simple life, and thrust into the bewilderments, the unyielding harshness of some ill-planned, joyless, dehumanizing industrial quarter in or about some great city. This is not a challenge which we dare refuse. Having the Gospel of Hope, which is sufficient to meet

the need, committed unto us, woe unto us if we preach not the Gospel.

Travelling through the terrible grandeur of the Witches' Gorge of the Upper Yangtze River, the traveller by the modern steamer is for a whole day thrilled and awed by the majesty, the danger, the unceasing wonder which greet him at every turn of this wonderful river as it forces its way through seemingly impenetrable rocks on its journey to the sea. He dare not close his eyes or mind to the wonders about him, for never before has he seen such marvels, nor ever may again. As the sunset is dying in the west, staining the swelling waters with its purple gleam, the traveller passes through a narrow western pass, known as the Wind-box Gorge, to find the little town of Kwei-fu on his right, with its brave wall, climbing up almost from the bed of the river, safeguarding its citizens from that pest of China —the brigand band. The boat turns into the quiet waters formed by the entering of a pleasing Thames-like stream which here comes to join the parent Yangtze. To the right can be seen a beautiful little temple crowning the low spur of the crags which the boat has just passed. The pine tree branches hold captive flickering rays of red gold which the sun still sends forth. All around is quietness, safety and peace. From the town and its many *sampans* (small boats) comes the pleasingly subdued murmur of homely people. Large lazy birds are wheeling slowly in the sky; the anchor drops, and the traveller heaves a sigh of content; he is at rest. The way to this haven has been wonderful, but it has left him with nerves aquiver from excess of emotional appreciation, so that the sense of

peace which suddenly falls upon him is inexpressibly welcome.

So, to-day, the evangelistic worker comes, after a long and heroic journey, to a place of peace. He has met with wonderful, even appalling, experiences as he followed Jehovah, who may lead His people through the divided waters of some Red Sea, or over the rolling miles of Arabian deserts, or even under the thunders of some awesome Sinai, but who will bring them in His good time to the still waters and the green pastures of the Promised Land. So the seed-sower of Cathay to-day sees himself entering into his quiet haven. His work will be no less devoted, no less intense, but it will have over it the peace which comes to him who has won his way through the terrors of the untried and the unknown, and has arrived at the home where he shall dwell.

CHAPTER V

THE WORK OF THE TEACHER

Evangelism always entails education. It means an increase in the number of those who desire detailed Christian instruction, and this involves trained Bible teachers with at least an average general education behind them. It means the development of a well-educated, well-trained native ministry, to take over the charge of the new churches from the missionaries. It means, too, the preparation of an able body of teachers to man the different grades of mission schools and colleges; and also the making of nurses and doctors to staff the growing mission hospitals. So at an early date in the history of Protestant missions in China, schools became an integral part of the work of the missionaries.

Ancient Chinese Education

To understand the development of Christian education in China, it is necessary to refer briefly to the system already existing when the missionaries entered the country. At the very dawn of Chinese history, before 2000 B.C., the Chinese not only had very definite ideas upon education, but appointed a Minister of Education to see that those ideas were carried out. The ancient system reached its height about 1000 B.C. There were schools of various grades. The subjects taught were religious, moral, and practical: the religious rites upon the practice of which the welfare of the people depended; the social

relationships which were fundamental to the persistence of the social order; and the practical arts that were necessary for the simple material needs of those days.

Then followed several hundred years of anarchy, during which the whole educational system broke down. In the middle of the period of confusion the great philosophers arose, chief amongst whom were Confucius and his disciples. They endeavoured to bring order out of chaos by reviving the ancient culture. Accordingly they collected and edited the ancient writings in which that culture was embodied. So that when the Empire was once again consolidated, these books became the standard of government and life; and the study of them became the content of education. From henceforth Chinese education was purely literary; it became theoretical rather than practical. Yet even so, for a long time, the classical writings furnished a liberal education, which might be likened to that afforded by the Roman and Greek classics in the West; and which produced patient, thorough, humble-minded scholars. But as the centuries passed, form came to be prized rather than matter, and though there were noteworthy exceptions continually to be found, education became pedantic and altogether remote from life.

One other tendency must be noted. In ancient times it was recognized that the State was responsible for education, and State schools and colleges were established, the best students from the colleges passing into Government employment. Later, however, this order changed and during the Christian era education was left largely to private enterprise. Although State schools of various grades still existed, the Government did not look to them for the supply of brilliant men for Govern-

ment office; but to the public competitive examinations which were held annually and triennially according to the grade of the "degree" for which the examination was taking place. Emphasis being thrown upon the examinations only, the schools declined, and such schools as continued to exist were mainly of a private nature. The public examinations, by means of which Government offices were filled, were open to all candidates—poor as well as rich—though for the most part the children of the wealthy alone attended school and aimed at such honours.

Thus when Christian missions commenced operations during last century, education in China was not in a flourishing condition. The examination system was functioning as a means of selecting the best talent in China for imperial service; but it encouraged excellence in literary form rather than ability in practical affairs, and fostered the idea of education as a means to office rather than for the development of the human personality. The schools were for the most part private undertakings, attended by but a handful of the children of the wealthy. The great mass of the people reverenced letters more than any other people in the world, but themselves remained practically ignorant of them.

The Beginnings of Christian Education

About the middle of last century the interior of China became open to missionary effort. Missionary pioneers penetrated to all parts of the Empire, and wherever they settled they began, for the reasons stated in the opening paragraph of this chapter, to open schools. In these schools the elements of Western knowledge were taught as well as the Chinese literary books. The missionaries

contended with great difficulties. For a long time their schools were tabooed. Who were these barbarians? said the Chinese. What kind of learning could it be that was not contained in the ancient writings? Nevertheless the missionaries persevered; without equipment, without text-books, often without scholars! The Chinese Christians however rallied round them, deciding that, though poor, their children should have education, not for official rank, but as a means to their growth in the new Truth they had just begun to learn. So the schools grew in numbers and in quality. In some far village an earnest Christian would lend a room, mud-walled and straw-roofed, on his tiny farmstead, to serve as church on Sunday and as school-room on week-days. At the central mission stations in the walled cities secondary schools were developed, colleges founded, and even plans for universities, uniting and crowning the educational work of many missions, were made.

Meantime great changes were taking place in China. Largely owing to the indignities suffered at the hands of Western nations, the Government decided to learn the foreigners' secret. Educational Commissions were despatched to the West; picked students were sent to America and Europe; and eventually China decided upon an educational system for herself on modern lines. Elaborate schemes were made for schools of all grades. The old examination halls were to be turned into colleges. The examination system, with its venerable history, was first modified, and then abolished.

It was at this point that the missionaries were able to render a service to China that the leaders of the Chinese people are the first to recognize. Outstanding missionary educators were chosen to be presidents of

the new Government colleges; the Chinese who had been trained in the Christian schools were called upon to staff the new Government schools. Everywhere the missionaries were recognized as the pioneers of the new learning.

Rapid Development of State Education

With the passing of the Imperial House in 1911, a great impetus was given to education in China. The country was now a republic; and a republic could only be successful if based upon an educated people. Accordingly the new Government early turned its attention to popular education. New text-books were prepared; new subjects were added; new schools were established in villages and towns; and new colleges in the cities. In the enthusiasm of the new era, with fervent educationists in high positions, and with a rapidly growing body of teachers, the Government system of education overtook and passed, in numerical strength and in the quality of teaching of some of the subjects, the Christian system, to which it had owed its original impulse.

So that a new situation has arisen before the Christian educationists in China to-day, a situation which demands a fresh consideration of the function and methods of Christian schools in that country. How can the Christian schools, with their limited resources, keep pace with the rapid advance of the country? Is there any longer a need for Christian schools at all? Or has the time come to relinquish the whole task to the Chinese Government? If the Christian schools still have a definite place in the life of the people, how can that place best be filled?

But before considering the position of the Christian schools, it will be well to look in more detail at the

working of the Government system.[1] This has been planned with great thoroughness, combining and adapting elements from the systems existing in other countries. The scheme is comprehensive in its conception, embracing not only primary, secondary, and higher education, but also education of the masses through popular lectures, reading-rooms, libraries, museums and exhibitions. The whole is crowned by four universities, established in such centres as shall enable them to serve the whole country. Broadly speaking, the Central Government is responsible for maintaining higher education, the Provincial Governments for secondary, and the local gentry and village elders for primary education; while every county town has its lecturer and his assistant, with lecture hall and reading-room, daily papers, pictures, charts, magic lantern, gramophone, and other equipment for the enlightenment of the populace.

The universities are the power houses of the new culture in China.[2] They are manned by men versed in both the old and the new learning, men searching into all fields of enquiry for the truth, and making their findings known in papers, magazines, and books, with an enthusiasm and an energy that can only be understood in a Renaissance Age.

In every Provincial capital, colleges and secondary[3]

[1] Those desirous of making a closer study of the subject of education in China are referred to *Christian Education in China* (1922). Obtainable from the Bookroom, Edinburgh House, 2 Eaton Gate, S.W.1. Price 7s. 6d.

[2] See Appendix A, "Platform of Renaissance."

[3] Secondary schools are termed "middle schools" in China, but as this book is primarily intended for British readers the term "secondary" is used throughout this chapter.

schools are to be seen—courtyard after courtyard of whitewashed buildings, with an imposing gate; technical colleges well equipped with laboratories and workshops; agricultural colleges with experimental farms; training colleges for teachers with practising schools attached, and experimenting in the latest methods of the West; professors and masters handsomely dressed in silk and satin; students in their long and graceful gowns.

In the county towns the same scenes are reproduced on a smaller scale: in some cases secondary schools, in some commercial or agricultural, and in some only higher elementary schools, are to be found. Throughout the countryside in the larger villages new white-walled houses with arched windows attract attention; these are the new primary schools of which the village elders are so proud. They used some of the temple land as a site for the buildings, and the temple trees for the roof-timbers; and informed the old priest that in future he must make shift with what remained of the temple land for his simple needs! More often still one sees the new school ensconced in the temple itself. Nothing could be better for a school: the tall cedar trees in the court afford ample shade; the surrounding buildings, with but small repairs, serve as class-rooms; the images of the gods must be content with the main hall alone, or they may even be forced to evacuate that as well!

Perhaps these larger schools in the more important market villages indicate the most significant advance of education in China. For these schools are managed and financed by the local gentry or worthies with little or no assistance from the Government funds. They indicate that the conservative leaders of opinion throughout the countryside are now thoroughly alive to the

importance of the new learning. At whatever cost they must have schools for their children. The teachers in these schools, too, are local men who are discharging their duties for a very small salary, with the purpose of serving their own local community. For the most part they are able, resourceful, and enthusiastic, and it is a pleasure to meet them.

Lest it be supposed from the above that education is now universal in China, it must be stated at once that this system, comprehensive and well conceived as it is, has only had time to gather in a small proportion of the nation's children. Roughly speaking, there are four million children in the Government schools, and one million in the Christian schools, a total of five millions out of a total population of something in the neighbourhood of four hundred millions, or about 1.25 per cent.[1] In a county of one thousand villages one might find schools in only three hundred of them. We must bear in mind that China is an enormous country, and that the system of Government education has only been in operation for about fifteen years. It will take time to include the whole population in its range.

One cannot speak too highly of the men at the head of the Government educational system, for they are shouldering their task not only with wonderful spirit, but in the face of enormous difficulties. For one thing, partly because the new schools have no tradition behind them, and partly because of the political confusion, the scholars are for the most part out of hand. Strikes of students and scholars, even among the boys and

[1] The percentage in elementary schools in the United States is 19.8 ; in Scotland, 17.3 ; in England and Wales, 16.5 ; in Germany, 13.9 ; in Japan, 13.07.

girls of the primary schools, are of frequent occurrence. These strikes, being directed mainly against the corrupt transactions of the Government, have played an important part in the development of a public spirit in China. They are however disastrous to education!

A still greater difficulty with which the educationists have to contend is lack of funds. The military governors being at war with one another, as described in the first chapter, considerable sums of money intended for education are diverted for the upkeep of the armies. For a long period the salaries of teachers have been five months in arrears. Consider the position of a head master with a staff of thirty teachers, and with six hundred boys—board, books, and uniform being found by the school—and the school income five months in arrears! To quote Professor Bevan once more: "The really heroic people amongst the Chinese are those who continue to do educational work."

To these limitations of the Government system must be added yet another, which is a serious one from the Christian point of view: the general spirit of agnosticism pervading the Government schools. The function of education is to impart to the new generation the fundamental experiences of the race, in which religion plays a central part. To the Christian, whose life is illumined with a very definite faith and hope, the work of the school must be conceived and undertaken in that light. This does not imply dogmatic teaching, but it does necessitate that the school be pervaded by the spirit of Christ. This can only be assured by a teaching staff in whose mind the Master reigns. Hence the Christian educationists in China are united in believing that the recent development of the

Government system in no way lessens the need for the Christian system. It rather challenges the latter to more efficient work, so that it may take a fitting place within, and make a worthy contribution to, the complete national educational system of China.

The Christian System of Education in China

Its Aim

Dr Dewey has said that the problem of the Pacific is nothing less than the "transfiguration of the mind of China, of the capacity of the oldest and most complicated civilization of the globe to remake itself into the new forms required by the impact of immense alien forces." In its relation to this vast subject Christian education can keep two requirements before it :—

(1) To provide as good an education as possible for the children of the Church, and

(2) To aim at contributing to the general educational needs of the country by making its schools "model" schools which will stimulate the non-Christian community to raise their educational standards.

This means accepting for the Christian schools the entire Government curriculum, but adding to it Christian teaching, relying upon the devotion of the Christian teachers and board of managers to get the last ounce out of the opportunity thus presented.

Types of Christian Schools

(*a*) *The Village School.*—It is education informed by Christian ideals which the Church wishes to forward, and nothing is more valuable for such a purpose than the Christian village school, the gathering centre of the best village interests, and the meeting-place for its religious activities.

This is no mere theory. The fact that it can be done has been demonstrated over a period of years during which the Christian village school has been far more than a school; it has been the rallying centre for the Christian forces of the neighbourhood; it has been school, chapel and council-chamber. The village teacher has been to the villagers much what the *curé* was in old-world Brittany. Nor does the fact that their school-house is used outside class hours as a village centre militate against the school work of the children, for the hours in which the children are in class are hours when the grown-up community has its field and house work to occupy its time. It is also clear gain to the pupils to realize the place which their building holds in the life of the community. They learn lessons in citizenship and churchmanship as they gather about the fringe of the village fathers' council, or the Church elders' meetings. The strain comes upon the teacher or teachers. But the Christian teacher will soon see to it that works of righteousness undertaken by this village are distributed among a large number of people. Given a fair degree of organizing ability, he can call to his aid a number of people willing to serve on various committees carrying out plans of improvement for the community, and for the church life. What these people need is someone to give them a start, to show them how to work, and by the inspiration of a Christian life lived in their midst to keep them up to the mark. Given this, they will carry on. And it is just this initiative and inspiration that trained Christian Chinese are giving in schools throughout China to-day. A village school of this sort often reminds one of the underlying idea of the mediæval university in Europe, which in addition to

the special class to which it addressed itself with its regular curriculum, also supplied the only open door—and a very hospitable door it was—for those among the unleisured classes who wished to gain some contact with the world of learning. To the Chinese village teacher come many people who wish to know what the newspaper of the outer world of cities has to report; what the probable result will be of the change in the local government; what can be done to combat some threatening plague; what is the meaning of those vague terms, "insurance," "saving societies," etc., of which they hear in a general way. For them the teacher is a vademecum; he is the oracle. Usually he gives forth answers much more reliable than those of his predecessors of Delphi. As a rule the teacher is also a preacher or competent leader of a Bible class. If the local preachers' association, which ought to provide for the carrying on of Christian work in the village on Sunday, fails on any given day, the teacher can generally supply the deficiency. He can so lead the opening prayers of the school that any villagers who can make opportunity to attend can gain real spiritual benefit from so doing. In the evenings he will often gather about him many of the parents who come for "Wan-shang-li-pai" (Evensong). Frequently in the Episcopal communion, such a teacher will hold a lay-reader's licence, or may even be in deacon's orders. In Congregational or Presbyterian Churches he may be a deacon or elder of the Church.

(*b*) *Secondary and Vocational Schools.*—After six years in the village primary school, the pupil, if he shows signs of promise, passes into a Christian secondary school, which is usually at a central mission station in

one of the larger cities. Here he finds a far fuller life than anything to which he has been accustomed. It may be the first time that he has left the locality of his own village, and he finds other boys, coming like himself from long distances. Here are what seem to him spacious buildings; here are athletic grounds, and a reading room and library such as he had never imagined before; school clubs and school outings, the school Y.M.C.A. with its Bible Circles, and all manner of activities undertaken by the boys by way of community service in the city; here is a staff of keen Chinese masters, some fresh from the University, some with the kindly wisdom of years upon them, but one and all entering into the corporate life of the place; and, too, a number of missionaries—not only the one who used to visit his village home at intervals. One of the missionaries perhaps is head master of the school. Another only comes into the school in the time spared from his regular duties to teach English. The younger ones join the boys on the athletic field, or in rambles, or in their social welfare work in the city. Sometimes lecturers come down from the capital of the province—eminent Chinese Christians who have won fame in scholarship, or in practical affairs, or as preachers. So altogether this is a new and wider world, with many contacts with that great busy world still further away that breaks every now and again into the quiet retirement of this secondary school just outside the old-fashioned city.

The secondary school course lasts for six years and is divided into junior and senior courses. The junior course is devoted to general work, while in the senior course the pupils may select from parallel courses, according to the probable future that lies before them.

Those who show special intellectual ability may proceed with those subjects that will prepare them for the Arts and Science College of the University, with a view to becoming doctors, teachers or preachers. Those who appear more fitted for trade or industry may take such vocational subjects as will prepare them for the Technical Colleges; while others again who have no hope of proceeding to college, may take one or two years' industrial, commercial or agricultural work and then go straight to some employment in the city, or return with a better trained mind to work on the family farm.

Thus the Christian secondary schools may be regarded as the chief factor in building up the Christian community in China. Here is found the flower of the Christian homes. Here the future leaders of the Church are started on their way. Here the sturdy layman of days to come develops the powers with which he will grapple with the hard conditions of life, and finds the Faith that will uphold him through all things.

In secondary school work the question of English is always a live one for missionaries. To put it broadly, while the majority of British missionaries object in theory to extending the teaching of English in mission schools, most of them—in educational work—are forced to do so in practice. The demand is so great that pupils are not forthcoming, even in the higher primary mission schools, if English is omitted. Parents send their children to poorer teaching in private or Government schools which offer English—generally taught by men who have little English themselves—in preference to the mission school where there is good general education but no English. Further, all college work now includes

so much teaching given in English that pupils must pass a certain English standard before admittance. This reacts upon the secondary and higher primary system.

Where the missionary can put aside any haunting fears that he is wasting his time by teaching English, and can enter whole-heartedly into work which entails a large amount of it, he can find a great evangelistic opportunity in his secondary school. He has say two hundred and fifty boys of from thirteen to twenty years of age, trained to listen, whom he can address each morning at school chapel. In a mission secondary school, which, as in Canton, Shanghai or Peking, attracts boys from influential, non-Christian circles, this "morning chapel" is a real opportunity. Generally there is to be found in addition some voluntary religious association at work. At one school in Peking a religious discussion class is held weekly, where pupils discuss freely their difficulties. A trained, sympathetic foreign missionary, acting as leader in such a group, can do most important work. The following list gives the questions brought forward for discussion by the pupils in a session of fourteen weeks. Among them the twelfth subject is particularly interesting on account of its Chinese viewpoint :—

1. Is religion necessary ?
2. Proofs of the existence of God.
3. Why so many people in Western countries are non-Christian.
4. The Trinity.
5. Why can Christianity help men more than other religions? Why did Jesus die? He came to save men ; why not use His power and save Himself and live to spread His Gospel over the world ?
6. Resurrection of Jesus—hard to believe.

7. How must we purify ourselves in order to become Christians ?
8. Miracles.
9. Prayer.
10. How can faith become great ?
11. Can we become exactly like Jesus ?
12. How can a father and son be filial to the same Heavenly Father ?
13. How can we do God's work—that is, not make mistakes ? How know His will ?
14. Can we be Christians and not be baptized ?
15. Why did God make the devil and evil ?

This was in a mission school in Peking where ninety per cent of the boys were from non-Christian homes. The pupils included the brother of the then Minister of Education, and two young Manchu princes. Boys from such homes come mainly for the following reasons : the good English teaching—there are fifty classes a week, taught by foreigners ; the continuity of the work, which is free from the constant interruption of " strikes " which go on in Government schools ; the moral care exercised over the boys ; the strict enforcing of discipline.

General Feng Yü-hsiang, who may well be the future Oliver Cromwell of China, was recently deploring the way in which pupils are allowed to dictate to their teachers what they shall study, and when, and how. A teacher in a Government school who dares to enforce discipline is liable to have the weight of the Students' Union brought against him, and to be dismissed by a head master (or head of the local Government Board) who fears a strike and the resultant reputation of not being able to " manage affairs."

In the mission school referred to above the charges

are $17.00[1] a term for tuition, plus $5.00 per month for food and $5.00 for room in the case of boarders. In this particular school the yearly budget is $15,000, of which the foreign mission finds only $1200, and the salary of one missionary. The missionary in this case is a man with long and successful experience of evangelistic work in the country. He is able to compare the evangelistic opportunities in both kinds of work, and is quite satisfied with that offered him in this school.

(*c*) *College and University Work.* The story of Christian higher education in China is an inspiring one, with a roll of great names—Theodore Martin, Calvin Mateer, Timothy Richard, Moir Duncan, Hawks Pott, and scores of other consecrated and able men and women who have brought the work up to its present proportions.

The majority of the Christian Universities are union institutions. They have only been made possible by all the missionary societies in a given locality, of whatever denomination and of whatever nationality, uniting in one great effort to crown the whole educational system. If the secondary schools may be regarded as the keystone of the educational arch, the universities may be regarded as the crown of the whole edifice. Here the picked lads of the secondary schools receive the best education the missions are capable of giving, and become the leaders of the Chinese Church.

The original purpose of the universities was to produce preachers, teachers, and doctors, and so provide for the threefold ministry of missionary service. In recent years the purpose has widened so as to include also the training of men to minister to the material

[1] A dollar to-day (November 1922) is worth 2s. 6d.

needs of the Chinese Christian community, and vocational courses of many kinds are being added. This is an important development in view of the present need for the Chinese themselves to assume the leadership of the Chinese Church. For a Church that is not financially independent of outside aid cannot be regarded as altogether stable. The vocational courses both in higher and lower education aim at the general economic betterment of the Chinese Christian community, so that there may be a strong foundation upon which churches, schools, and hospitals may rest, when the time comes for missions from Europe and America to retire from the field.

Extension Work

The problem of education in China does not end with the children who are privileged to enter schools, nor even with the whole child population of China. The problem of the unlettered masses is a very real one. The Chinese Government is endeavouring to meet the need by its system of public lecture halls, to which reference has already been made.[1] The Christian forces are meeting it indirectly in all their preaching and teaching activities : for the Gospel, wherever it goes, has a wonderful enlightening power, and arouses the thirst for knowledge. But in addition to this, the Christian workers in China are directly contributing to the education of the masses who cannot enter or complete a school course, by continuation schools, evening classes, and open-air schools. Some of this work consists mainly of teaching letters, the essentials of health, prevention of pests in crops, the simple ways of bettering community life ; and so of preparing to shoulder the responsibilities of citizenship

[1] See Chapter II.

in a democratic state. Some is undertaken in answer to the demand for commercial and other vocational courses by young men in business houses. In the latter case the teaching is undertaken by the Christian churches mainly as a means of contact with classes of the people that are not easily reached in any other way. But in either case the work is only accomplished by means of much voluntary service on the part of Chinese preachers, teachers, and students, and on the part of missionaries and other Western residents in China who, though not missionaries, desire to render voluntary assistance to the whole movement.[1]

Training of Teachers

It is at once evident from a consideration of this complex task, and of the variety of means required to cope with it, that the careful training of the men who are to handle it is essential. In other words, the training of teachers is the pivot upon which the whole undertaking turns. Yet just here the weakest point in the system is to be found. The human material at the disposal of the Church in China is excellent; the education given has been wide and good; but the specific training for definite tasks has not been equal to the demands of the situation. Substantial results have been obtained. But if the present opportunities are to be grasped, and the present problems effectually handled, more enlightened and thorough training is essential. Schools for the training of teachers are the need of the hour.

Time and again are such schools planned, even started, by various missions, and yet to-day we look around almost in despair for trained teachers. Of all the large missionary educational institutions in Central and North

[1] See Appendix B, "Community Service."

China, so far as the writer is aware, Nanking University alone has an approach to a satisfactory normal school on an adequate scale. The large Peking University and the Shantung Christian University are both without. As a result students in college specialize in science, medicine, history, commerce, languages; anything rather than take up teaching, for which they lack training, in primary and secondary schools. One difficulty here is not peculiar to China or to the mission school. The ambitious student will choose a special line which will give him ultimately a professorship in a college rather than a post as teacher in a village. The Government normal schools constantly find that their brilliant pupils who take the teacher training course for reasons of poverty—the normal school gives financial assistance not given in other schools—find an excuse to leave the school before their course terminates, and get into a secondary school (with a University course as the next step) or a Technical College which opens careers in engineering, surveying, etc.

But the Government Educational Board has at least got its normal schools going, and in spite of the above consideration graduates of these schools are ahead in teaching ability of the man who has gone through a mission school and obtained a good general education, but no knowledge of the theory and practice of teaching. There is no more crying need to-day in the whole missionary work in China than to find properly trained teachers to staff our primary and secondary schools. If, in addition to training in teaching, we can continue to give specialist education in higher arts and special sciences, well and good, but if it is to be a choice between the two, then by all means let us choose the training of

teachers for the lower schools as our contribution to education in China. We have frankly to recognize that mission schools can only retain a position of leadership to-day if they are staffed by men who are capable of holding their own when placed *vis-à-vis* with the Government normal school graduates. To cover the ground required by the modern exacting schedule a teacher needs to be master of his craft; he needs not only knowledge of certain subjects—here the mission teachers have generally been on a high average—but ability to impart that knowledge.

Education of Girls

The education of girls has followed much the same lines as the education of boys, but on a smaller scale. From the commencement it was a more difficult problem, for few were sufficiently enlightened to desire for their daughters any further education than the practical knowledge of household functions: the preparation of food, the spinning of cotton, the making of clothes, and the lighter work of the farmstead. Hence schools for girls have always been far fewer than those for boys. But even so, here also the missionaries were the heralds of a new day; and the lead acquired by the mission schools in this direction has not been lost. Government education for girls has been largely inspired by the Christian schools; and the Government girls' schools are still largely staffed by Christian teachers. While outside of the Christian churches in China hardly more than one woman in a thousand can read, forty per cent of the Christian women can do so.

But here again we cannot rest content with laurels won in the past. For Chinese educationists, with characteristic spirit, are bestirring themselves in this

part of their programme. Already their women's colleges are doing work of a high order. Co-education is already accepted as the natural course, and is being rapidly adopted, both in the lower elementary schools and in the colleges.

The Place of the Christian System in Chinese Life

Now what about the products of Christian education? Here before generalizing, one would fain speak of some of the treasure trove won for the Kingdom of God by this agency.

Years ago, in the suburbs of a great western city of China, there appeared a ragged, filthy urchin, homeless, uncared-for, gaining his precarious morsel of food by sweeping up the frowzy litter of a neighbouring opium den. For some reason he had drifted into this place, and being a quick, teachable lad, had been kept by the proprietor. During one of his raids into a neighbouring street he saw that an Englishman was moving into a little house, and that the fetching and carrying inevitable in such a process promised at least a casual job; it might even be—though this seemed too good to be true—a permanent job, and an escape from the sickening scenes and fumes of the opium den. At any rate he plucked up courage to ask for the work of sifting out rubbish, fetching and carrying. He was an appalling little object, but the missionary, who was new to the district, took him on for want of anyone better. Imagine then the Englishman, with the minimum of Chinese language, and this little waif setting out to keep home together. The first difficulty arose from the boy's fear

of ghosts. "Foreign devils" he might brave, but the disembodied devils which, according to the neighbours' tales, lurked in the old house, were too much for him! He refused to sleep in the place unless his master stayed there also. All the waste products of a complicated system of superstition, all the mass of dimly comprehended filthy talk which in the opium den had met his ears, all the low aspects of life, the strangeness to honesty and truth, the steadily deepening degradation through which such a child had passed—all this had had freedom to affect his little heart and brain. And yet even here there was the possibility of recognition of the call of divine grace. He could appreciate beauty; he could even for a time appreciate the benefits of order.

The boy was sent as a pupil to a mission primary school, and there went through a four years' course. What he learned there changed his whole outlook. He was taken into a small printing press run by the mission, did good service there, and conceived the ambition to go to Shanghai where he could learn a higher branch of printing. By careful saving, by steady application, by the willingness to turn to any odd job, however menial, in order to find the wherewithal needed, he was able, with the good-will of the mission, to make his way to Shanghai, where he knew no one save a foreign missionary, and him but slightly.

All the lure of that city, perhaps the most wicked city in the world, was spread before him. There was nobody to restrain him; no fear that ill deeds of his would be known to his friends. Yet in spite of all such opportunities for licence he gave himself up to live a clean and Christian life. He found his friends amongst the humble Christians in the little independent Chinese Church. Presently

he found a class of children to teach in connection with the Sunday School carried on from the headquarters of the China Inland Mission. He made a humble but beautiful Christian home in that great city. For many years he has steadily grown in usefulness and in the knowledge of his trade, and to-day he is a lithographer and earning good money. When his old master passed through Shanghai, it was the delight of his Chinese friend to seek him out, to drop the dignity of the well-to-do Chinese printer, and to act as his servant once more. Of his substance he gives generously to God's work, and so with his time and his strength. We called him the "Treasure"; at first in fancy, but he has turned out a treasure in fact.

Perhaps one such instance of the work that can be done in those simple Christian schools may be of more value than explanations of their system and many statistics.

You will find the ex-pupils of the Christian schools in the Cabinet, in the Civil Service, and in the large business houses. Some of them are out-and-out Christians; others, who have never professed Christianity, show the influence of a Christian training upon their lives.

In the spring of 1922, much was heard of the Student Anti-Christian movement on the occasion of the meeting of the World's Student Christian Federation Conference in Peking. At the heart of this movement there is a genuine distrust of organized Christian, and particularly foreign Christian, effort. It is held by a few modern trained Chinese who are sincere and unselfish though very extreme. But, unfortunately, their views were exploited by many who had no religious or moral interest in the question at issue, but used it as a political and economic weapon. The active Anti-Christian move-

ment in China is not large. It is significant that the *Peking Express*, the sane, useful organ of the Chinese Peking students, deprecated the attack, and pleaded that the strength so used should be turned against the corruption in high places of Chinese administration which was destroying the life of the nation.

As against this somewhat noisy anti-Christian action one can set the quiet but constant intercourse going on between the Government colleges and those of the Christian Church. This intercourse is seen in concerted efforts for municipal development, relief work of various kinds, inter-collegiate debates, athletic contests, student magazine exchanges, and in many other ways. Such an intercourse is healthy for the students of the mission colleges in giving them contact with the wider Chinese world, and is of real blessing to the students in the Government institutions.

The Returned Student

This term in China refers to the student who has returned from a course of college training in Europe or America. These students are regarded as the flower of the Chinese educational world. In spite of those who go wrong abroad, or who, upon returning to China, cannot put their knowledge to practical use, it is from the ranks of the returned students that China's leaders come. (The one exception is the military world: of the outstanding figures in China to-day, Feng Yü-hsiang, Wu Pei-fu, Chang Tso-lin and the President Li Yuan-hung, are the four who have not been to Europe or America, and they are soldiers.) The Christian Church has benefited greatly by this more direct contact with the wider world. Among the outstanding men in the Church

who have gained enormously by a residence abroad one might mention Cheng Ching-yi, Chairman of the great All-China Christian Conference held in Shanghai in May 1922; Chang Po-ling, a Christian leader who is Principal of Nan K'ai, one of the greatest of the purely Chinese educational institutions in China; Timothy Lew, Dean of Theology in Peking University; and David Yui, General Secretary of the National Executive of the Y.M.C.A. in China, and "People's Delegate" to the Washington Conference.

High up in one of the Government ministries to-day is a former student of the Shantung Christian University, trained later at Yale and Columbia, a man who works hard every Sunday, early and late, at the Church and Sunday School near his home. The Chinese minister of this Church, himself a pupil of the late Dr P. T. Forsyth and of Dr Garvie, told the writer that with half a dozen such lay workers as this Christian Government official, they could win their district of Peking for Christ. He was very emphatic upon the value of the full training which such men have received.

As a result of careful experience and observation, the opinion is widely held to-day that the Chinese Church and Christian missions would do well to send a few specially picked men of strong Christian character abroad; men who are old enough to stand against the temptations they will meet, and who have already done work for the Church and consequently know what to look for when abroad. It has been found that such men put in faithful class work and seek Christian fellowship in the Churches, the Universities and the various Christian Summer Conferences whilst abroad. And they bring back a perspective in their planning, a charity in

THE WORK OF THE TEACHER

An informal class on the steps of the Canton Christian College.

CHINESE GIRLS AT SCHOOL

Girls of St Hilda's, Canton, ready for drill. This part of Canton is called "The City of the Dead," because here coffins await burial until the priest has found a suitable grave. A portion of the vast building has been converted into the school, forty "coffin rooms" being pulled down for the purpose.

their judgments, an enriched imagination, and a trained power of persistent application which are invaluable to the Chinese Church. It is the sight of such men, humbly and faithfully following their Lord along the hard road of Christian leadership, which makes the missionary of long experience in China feel that the Chinese Church has had under-shepherds gifted to her whom the Good Shepherd Himself can own and bless.

CHAPTER VI

THE WORK OF THE HEALER

THE whole mission of the Church to the world has unfolded slowly. Not for many years after she had realized her duty to preach the Gospel did the Church, whose members at home knew the benefits of modern methods of healing, realize that Christ's followers are called upon not only to preach and to teach, but also to heal. Yet her realization of this duty was bound to come. The Holy Spirit which sent men forth to preach opened their eyes, in the lands to which they went, to the terrible sufferings under which the millions groaned; sufferings which could be relieved provided that the Church's duty in the work of healing was understood clearly, and undertaken faithfully.

The first step in such enlightenment came when the missionary saw the people about him suffering from diseases which even his layman's skill knew how to alleviate, and the simple remedies which he carried with him for his own needs were used for the needs of others. The second step was taken when appeals were sent home by these missionaries for doctors to make the work of their stations complete. At this stage it was still not generally understood that healing for its own sake was a duty laid upon the Church. Frequently the idea held that the dispensary—or at a later date the hospital—was simply a door through which men

might enter the preaching-hall; healing was the bell which should ring men to church. The third stage came when both medicals and evangelists grasped the fact that the Church was debtor to the whole of the nation in which she lived with respect to this Mission of Healing, and that her debt could not be discharged until a national conscience had been aroused with regard to the healing of the sick. The nation needed to be taught that many of her sons and daughters ought to be trained to act as doctors and nurses. And not only to heal. They had in their turn to create and carry on the tradition that in a properly governed country the duty of adequate medical training must be undertaken by the Government if private enterprise does not meet the need. Added to the above perception, it was also borne in upon the missionaries' minds that much of the suffering about them could easily be prevented if a public opinion could be created to do battle with those customs which permitted the perpetuation of habits clearly recognized as injurious to health; and still more to do battle with the ignorance and indifference which tolerated general conditions that were horrible, as well as unnecessary, from a sanitary point of view. All this called for a further effort in the way of prevention.

Thus we see that missionary work from its medical side falls into three divisions, the preventive, the remedial, and the reproductive. This three-fold task is being undertaken in China.

Preventive Work

Under this heading falls the work of helping the whole nation to understand the evils arising from lack

of sanitation, from the promiscuous herding together of people suffering from such diseases as tuberculosis and leprosy, from the exposure of food for sale under filthy conditions, and so on. At first sight it might seem impossible for this work to be done on anything like an adequate scale, and in such a way that the people would receive the new teaching in good part. Yet it is being done, and this in spite of the fact that it entails teaching the majority of the people to break away from harmful customs, and persuading them to endure expense and inconvenience which to them had previously seemed unnecessary. The teaching is being given through the thousands of schools throughout China. How have the schools been taught? How could the teachers be persuaded to grasp the importance of such lessons, and be shown how to make clear the lesson to their pupils? How were the children able so to grasp essential truths that they could, on returning home, make clear to their parents that certain changes might with advantage be made? Above all, how could teachers and pupils be taught this in such a way that their imaginations were captured so that they would do the work with real delight and zest? Remembering the limited number of schools and the very few people who had the ability to pass on to them the necessary technical information, that so much has been accomplished is a matter for surprise and thankfulness.

It was done in the early days by hundreds of individual friendships between the men who knew and the men who wanted to know. On the one hand there was the foreign missionary, whether evangelist, teacher, or doctor, who had the broad education, the fresh mind, the ready perception and quick sympathy to see the

importance of such questions to the whole mission of the Church. On the other hand there was the Chinese, whether magistrate, scholar, merchant, or teacher, whose friendship had been previously won by some missionary who, in addition to preaching to men, was willing also to give time to listening to them. Many such Chinese were willing to help their people if they could be shown the way and given a start. They were ready to help in the effort which the missionary could put forth as soon as he had trained assistants—the products of mission schools where such ideas had been steadily inculcated—to do the work. By visits paid to private and Government schools under purely Chinese auspices the good work progressed. Such efforts created a body of opinion in many districts which could be relied upon to support more direct methods. Of these direct efforts, apart from the steady object lesson of the methods of cleanliness and order in the hospitals themselves, two in particular should be noted here.

The Museum

The first is the popular museum. Not the dry-as-dust museum through which some of us have dragged unwilling feet, but a museum so arranged that every case is given a human interest, is made to be a gain instead of a task, and where with a simple popular explanation the visitor goes delightedly from room to room, from deduction to deduction. To such a museum tens of thousands of people will go.

But however interesting the museum may be to the general visitor, for the purpose of preventive medicine its real value is to be found in regular visits from the Government schools throughout the whole area at times when no other visitors are allowed. These visits, repeated at intervals during the school year, are regarded as part

of the curriculum, and result in tens of thousands of keenly interested children going home to teach their villages how to fight disease-carriers.

These museums are all too few in number. One of the most successful is that at Tsinan in Shantung. This is the result of forty years' experience by a man particularly fitted for this work, the Rev. J. S. Whitewright, who has experimented along these lines ever since the commencement of his work in China. The only museum which the writer can think of which approaches the Tsinan one in its power to affect the mind, the imagination, and the will of the visitor, is the Government's wonderful effort on the Maidan in Calcutta. But the Calcutta effort loses by comparison because, with all its superiority in funds and Government facilities, it lacks the dynamic which stimulates the personal service given by the assistants who show the visitors around the various departments in the museum at Tsinan. The dynamic at Tsinan is religious; the desire to use any means if only men may find Jesus Christ. This motive it is which enables the director and his staff to go on year after year with their work. Even here the flame of zeal may at times burn but dimly: times of weariness come; this assistant proves unworthy; that method is shown to be unsuitable. But the informing motive is always there, and again and again overcomes these and other difficulties, in particular the temporary inertia caused by the sameness of the task where repetition, abundant repetition, is unavoidable if the lessons of the museum are to be impressed upon the general consciousness of a wide district.

To mention only one of the lines of instruction given

at these museum centres—the battle against flies. Models can be seen of Chinese pedlars sitting at their stalls in the street, with sliced melons set out before them to attract customers. Whether they attract customers or not, the melons certainly attract the flies, which are seen swarming on them. In another part of the model one sees the fly busy crawling about the garbage. Then there is a model of the fly magnified a hundred times, showing its dirt-carrying feet. This is all set out so simply, yet so convincingly, that the most illiterate old woman from the country village, the young child in the primary school, can follow its argument. Other models in such a museum deal with the work of the Red Cross, the sanitary arrangements in the Chinese Labour Corps, and so on.

Public Health Lecture Work

A more extensive method of teaching preventive medicine is that adopted by a combined Board, working under the direction of the American Red Cross, and having close relations with the China Continuation Committee, the Y.M.C.A., and the Government Educational Board. Dr Peter, who bears the main brunt of this Board's work upon his shoulders, has for years travelled through the country, holding mass meetings of students in large centres, giving demonstrations and lectures on the necessity of sanitation. For years "Swat that Fly" was his slogan, and he has also conducted crusades against tuberculosis and venereal diseases.

Preventing Plague

Fighting against plague has been another great branch of preventive medical work, and no branch has more captured the imagination of the general public and the Chinese Government. The foreign missionary hospitals of Peking and Moukden

in particular have been associated with this work. In areas threatened with famine, one part of preventive medical work is to fight against famine's corollary, typhus. Much work has been done in military camps, especially after engagements, to procure adequate sanitary arrangements, and so prevent the outbreak of epidemics owing to temporarily crowded conditions. The necessity for this was exemplified lately during the recent struggle between the North China and the Manchurian armies, when good work was done in the White Cloud Temple, near Peking, which was prepared as a base hospital for the reception of the wounded.

Remedial Work

Under this heading we include most of what would be called the ordinary work of the healer. Up to the present nearly all medical work in China, to have medical value, has had to be done in hospitals under the auspices of the doctor himself. (That is to say, the private nursing home has not yet appeared in China so far as purely Chinese efforts are concerned.) The reason for this is obvious, and will continue to exist until many generally received ideas as to the treatment of patients in the home are changed. The Chinese have yet to learn the necessity of keeping wounds clean; the undesirability of undoing the doctor's dressings in order to display proudly to interested neighbours what an important wound the patient can boast; the advisability, or otherwise, of giving the patient anything he or she fancies to eat, from acid apples to fat pork; the necessity of safeguarding against noisy weeping around the patient's bed; and against surreptitious attempts

to impose filthy sticking plasters—spread by the medical men of the old school—upon the patient, in order to please the "lao tai-tai" (the elderly grandmamma of the family). Until all this is accomplished it is impossible to treat the patient seriously except at the hospital.

While this means a heavy financial burden in early years, until the hospital is so well established that it can pay a good proportion of its running expenses, it has an immense value from the point of view of the Christian missionary. There is time to establish friendly personal relations between the patient and his friends and the Christian hospital staff. There is time during convalescence to interest the patient in Christian teaching, although this is not forced upon him—he need not attend if he has conscientious objections to it. In cases of illiteracy, particularly among the women, there is time to comply with the patient's frequently expressed desire to learn to read. When she leaves the hospital she has learnt by heart some small catechism, a few hymns, some important portions of the Gospels; she has also learned to recognize so many of the printed characters contained in the catechism and Gospel portions that she can, at home, refresh her memory by the printed character on the one hand, and on the other hand, make sure of half-recognized characters by her memory of the general text. In this way she becomes a reader.[1] One frequently finds that such a woman is gradually able, with the help thus gained in the

[1] The phonetic script referred to in Chapter V has been of great assistance here. Not only have many patients learned to read it while in hospital, but trained assistants from the hospital follow up such patients in their own districts, and there combine simple out-patient work with the organizing of centres in which the Bible is studied in the phonetic script.

hospital, to read the whole of the New Testament, and she is generally so proud of her attainments that she constantly exhorts the women of the village to become readers likewise. The Chinese woman may be rather slow in getting a new idea into her head, but she is singularly tenacious about it when it has once obtained a lodgment. Once he has had any considerable experience of the importunate Chinese widow, the mere male cannot but have a certain amount of sneaking sympathy with the unjust judge in the parable.

With the hospital well established, valuable work can be done at out-stations where the doctor or his assistants can be in attendance on stated days of the month. These are really casualty clearing-stations, and would be of little use medically, except as related to the base hospital; but they also result in an easier approach for a presentation of the Gospel by the Chinese evangelists who are preaching there.

In this section it is but fair to mention that medicine, as distinct from surgery, is only now—and that very slowly—coming into its own in China. The same Chinese who avail themselves of Western surgery, distrust and dislike Western methods of medicine; that is, they welcome the surgeon, but they have little use for the physician. It is easy to understand the reason for this distinction. When we recollect the practical common sense of the Chinese people combined with their fearless passion for experiment—their wish "to see the wheels go round" [1]—it is easy to believe

[1] Anyone who had much to do with the Chinese Labour Corps in France knows how keen the men were in this experimentation. They simply could not be kept from handling bombs and playing with levers and wires to "kan-kan" (see what it was all about) no matter how dangerous it might be.

that the old-style Chinese doctors must have gained considerable empirical knowledge of herbs, of medicinal waters, of hydropathy and so on. And since there is little that is dramatic about the physician's treatment, and as the results of such treatment are usually slow and gradual, it follows that as compared with the old Chinese methods the Western ones did not seem to have any claim to special consideration. Added to this there is the Chinese distrust of the Western physician's passion for cleanliness, and his everlasting soap and water.

The number of these missionary hospitals is of less importance than their quality. One hospital in which certain desirable features are to be found is more important than two without them. The hospital built to the glory of God and in the name of Him who is the great Healer of the soul should aim at the best method of healing the body. We need to distinguish carefully between the adequate and the elaborate. There are cottage hospitals in China which are simple and inexpensive, and which yet are, from a scientific and hygienic standpoint, models of what such hospitals should be.[1] Certain portions of a hospital equipment—for example, the surgical instruments—are of necessity costly: anything second-rate here would be the reverse of economy. But there is no need for the shell of the building to be elaborate provided that hygienic conditions can be ensured. Indeed, elaboration defeats one of the main ends in view, which is that the hospital should

[1] Such a hospital is that at Tungshien, Chihli, where a special point is made of using materials which can be obtained locally, and used, as far as is consistent with efficiency, in ways which the Chinese can easily copy.

provide a model within the compass of the Chinese Christian medical community to reproduce for itself. What applies to evangelistic work is certainly equally applicable to medical. No one would dream of being able to cover the needy spots in China with hospitals built and staffed by foreign missionary effort ; the missionary contribution can meet but a small part of the need if that contribution is to be measured by the actual number of foreign medical workers and the buildings they use. But if the missions can provide hospitals which are thoroughly efficient, and of which the main features can be reproduced by the Chinese themselves, then their contribution is immense ; they have produced a type which will persist whether the foreigner is there or not.

One institution in China stands apart : the Peking Union Medical College, which is perhaps the most elaborate institution of its kind in Asia. It was founded in 1906 by various Mission Boards in America and Britain. In 1915 the China Medical Board of the Rockefeller Foundation assumed the full support of the College, the terms of the transfer providing that the work should be conducted by a Board of Trustees to consist of thirteen members, one to be appointed by each of the six missionary organizations previously maintaining it, and seven by the China Medical Board. The definite aim of the College is research work carried on under the best possible conditions, as well as the training of men who shall be specialists in particular branches. One such institution can serve the whole of China. Where climatic conditions in other portions of the country make further research necessary, the College is quick to co-operate with medical workers already

in the district.[1] For further information regarding this institution the reader is referred to Dr Balme's book,[2] but its work is mentioned here because a certain amount of criticism levelled against it arises from a misunderstanding of its main objective. Up to the present, sixty per cent of its students have been drawn from mission schools in China. When to this fact is added the fine Christian character of so many of its staff —a staff selected for their outstanding professional qualifications—the Church may well be thankful that the future medical specialists of China are receiving their training in such an environment.

The question of model hospitals inevitably anticipates in some degree our third section, which deals mainly with Christian medical education in China.

Reproductive Work

We need to glance here at the question of missionary medical schools : the training of Chinese men and women to be the future medical faculty of their country. The importance of this hardly needs emphasizing, and in any case space forbids. A full treatment of the subject has been given by Dr Balme ;[3] here we refer only to the three types of medical men thus far produced.

(1) The Chinese assistant in a small country hospital, with a natural bent for surgery but without any detailed training in theory, learns daily from the simple ex-

[1] As an instance of this, since the above was written the head of one Department has left Peking for a period of investigation in Hunan, in order to reinforce the researches made there by the Yale Medical Mission.

[2] *China and Modern Medicine*, by Harold Balme, F.R.C.S. (Chapters V and VII).

[3] *Ibid.*

planations given him by his chief, the why and wherefore of certain operations, and the reasons underlying the treatment of the patient both before and after the operation. Gradually, and as far as is consistent with the patients' safety, he is shown how to do operations himself. After some years in the company of a practising surgeon who has the gift of inspiring confidence, obedience, loyalty and courage in his assistant, such a man can himself become a really valuable surgeon. There are cases to-day of country hospitals carried on for years in the absence of a foreign medical by these loyal, teachable Chinese assistants.

(2) Next comes the group who as students went to Dr A. for one subject and who, whilst acting as assistants in his hospital, went through certain stages of practical work—for example, as ward dressers, until they qualified in their subject. The next year they were to be found with Dr B. of the same or a co-operating mission in another city, taking a couple of subjects, still doing practical work (possibly in the dispensary) until they were further qualified. And so on under Drs C. and D. until they finished their course. These peripatetic schools, which were all that were possible in the early years, have turned out some useful men, who have done good work, and have led up to

(3) The modern missionary medical school and hospital with the wonderful staff and full equipment such as is found at such places as Chengtu, Tsinan, and Peking. For detailed description of this work we have here no space, but for the spirit which animates the staff in these schools one cannot be sufficiently thankful; and that this same spirit of Christian devotion may ever be there should be our prayer.

By the general consent of missions in China, the nearest approach to the ideal in this way of training men to act as general practitioners amongst their own countrymen is that found at the medical school of the Shantung Christian University in Tsinan, which represents ten missions, three nationalities, and has up to the present turned out one hundred and sixty-five qualified practitioners. In the medical schools, as in all others, it is the personal factor which is supreme. No Christian school of medicine can succeed unless it have, as a gift from God, men of exceptional gifts, deep spiritual convictions, and tried Christian character; and for an intelligent idea of the life of such a school, nothing is more to the purpose than to get a glimpse of the hidden forces which dominate the lives of its leading men.

The work done in Bible classes in the Christian medical schools of China is of great importance. Generally speaking, such classes appeal more to the students than do the college chapel services or ordinary church attendance.[1] In one school the medical men, not content with attending the voluntary Bible classes arranged for them in their own college, have themselves gone into the Government colleges in the city and are teaching groups of non-Christian students in the Bible classes which they have organized.

Here again we have the acid test of missionary work: "Does it evolve the type which can reproduce itself?"

Some months ago a doctor touring in Shantung had been looking up former students of the Christian Uni-

[1] Possibly because the former is in a form familiar to the student, while the Church services which appeal so much to us in the West have as their reinforcement a long tradition of which we are scarcely conscious.

versity, and in his journey came across one of their number. Nothing could more cheer believers in medical missions than his description of that student's life and work :

" One of our old medical graduates, Chen Hsioh-ling, who after leaving our medical school acted as assistant to Dr Hills at Temple Hill Hospital for some years, has now set up in practice for himself in Chefoo, and is doing a splendid piece of work. In addition to a beautiful little foreign house which he has built for his own residence, and which is kept spotlessly clean, he has opened a dispensary and nursing home for private patients in the city, in connection with which he has a little preaching hall, and employs his own evangelist to talk to the various patients who seek his aid. He has a fine reputation, not only as a thoroughly good doctor, but as an outstanding Christian man."

To send forth China's sons and daughters to their own people with this gift of healing in their hands, and with the spirit of Christ in their hearts, is the call which comes to the Church to-day.

CHAPTER VII

"THE HOME OF ALL GOOD MEN"

We come now to the section which needs a volume to itself: the Chinese Christian Church—the Church which one prays and hopes may prove the home of the Spirit, and to which all that is best in Chinese life and thought may come to find its rest, its renewal, and its inspiration.

The Church of China is at once the goal and the justification of Christian Missions in that country. It is a significant fact that during the last few weeks[1] a new phrase has been going round the political circles in Peking, viz.: "Yesu P'ai." "P'ai" is the ordinary term for any political party; "Yesu" is the Chinese pronunciation of "Jesus." This "Christian Party" is not identical with the "Returned Student" or "Foreign Educated" class, though its members are almost all men with Western training. It includes those who are not only friendly to Christianity but are definitely and publicly associated with it. The significance here is not of the moral superiority of the Christian party to the others, but that the time should have come when such a party can be taken as one of the regular forces to be reckoned with in the national life, and its chief interest for us is in indicating the proportions to which the Church has grown. The actual figures given in the

[1] November 1922.

Survey[1] returns are 806,926, as the total Christian constituency (exclusive of the Roman and Greek communions), of which the Methodist Church contributes about one quarter, and the Presbyterian another quarter. The figures in 1920 were :—

Methodist	199,081
Presbyterian	186,378
Various denominations embraced in the China Inland Mission[2]	110,356
Baptist	61,211
Congregationalist	56,929
Lutheran	55,104
Anglican	47,852
Four other societies	90,015
	806,926

This figure includes the number of those who are under instruction and preparing for baptism. The number of communicants or full members is 366,524.

According to W. Sheldon Ridge, the geographer whose opening section of this Survey is one of its most valuable features, in 1920 the population of China, including Mongolia, Chinese Turkestan, Tibet, and Kokonor, was between 425 and 430 millions. The Protestant Christians therefore number less than one in 1000 of the whole population. Adding to these the Roman Catholic com-

[1] *The Christian Occupation of China*, p. 1, especially footnotes 1 to 7. The scientific data on which these figures are based are too technical to be given here.

[2] This Mission draws its members from all the evangelical sections of the Church, and if its numbers were divided between the various denominations represented by its personnel, the figures under Methodists, etc., would have to be increased considerably.

municants—1,971,189—and the 6,249 of the Orthodox Greek Church, we get one Christian amongst 187 non-Christian Chinese.

The term "Chinese Christian Church" needs, however, other interpretation than that of statistics. It has been frequently used in this book; the reader of missionary literature constantly meets it. Does it convey any vivid idea? Leaving the realm of ecclesiastical policies and missionary programmes, what do we mean by "The Chinese Church"? Or better still, let us ask, "What does this Church mean to its own members?"

A traveller in some central China Province off the main track of railway and steamer communications may one day reach the village, say, of "Wang Chia Tsun"—the village of the Wang family. If he were told that this was a Christian village and asked if he could notice in it anything distinctive, he might at first be puzzled. For days he has been in the heart of China away from anything foreign, anything missionary. The "missionary compound," about which such conflicting statements at times appear, is far away. The village seems much the same as other villages—mud-walled houses with straw thatch or heavy tiling, the threshing floor, the well, the babies, the flies, the dogs. If he is observant, however, he will remember that as he came through the village gateway—presuming the village possesses the much desired wall which protects it from bandits—he saw no gaudily painted idol shrine above the gate, no fearsomely posturing "demon" to frighten away ill-influence, no screen to stop the spirits of wind and water, which might have evil designs upon the village. He sees neither temple nor theatre; there is no idol niche above the village well. If the foreigner is an artist,

or interested in folk-lore, or a man who considers that religion's main virtue is that it puts some colour into the otherwise drab life of the masses, he may think it a pity that these gaily painted figures should be missing from the village, and that the missionary had not left the people happy with a religion which "suited them." If he is not only tolerant but fair-minded, he will go on to enquire whether the Christian faith, which has caused these omissions in the village life, has added anything to the total account. The answer to such an enquiry will be found in the church and school of the village. These will be housed in one building, modest but clean, and brightened up by the Christians in various ways. The decorativeness of the Chinese written character helps to make gay any building which has texts hung about its walls; and the pictures supplied to-day by the Chinese Sunday-school central organizations are thoroughly Chinese in style and often delightful. It is in this building that much of the colour and music of the village life centres. A school by day, a place of prayer in the evening, a meeting place for God's people on the Sunday—this little building is seldom silent. We have seen already the place of the Christian schoolmaster in its activities.[1] In many cases, however, the presence of the school-church building will be due to the faith of some humble villager, whose only literacy has been gained through his or her Christian faith. For example, a woman of natural ability and previously unsuspected power of leadership, who has during a long stay in a Christian hospital found Christ as her personal Saviour, and has there learnt to spell her way through the New Testament, to master a catechism, and to sing

[1] In Chapter V.

a few hymns, returns home and has the courage to confess Christ there. She describes the joys of the worship she knew in the hospital services; she teaches one and another the Lord's Prayer, a verse or two of a hymn; she talks of her Lord's saving power, until desire stirs in her neighbours' minds to take part in some such service. The Christian woman sends in appeals to her hospital evangelist friends or to the Christians in the nearest town or village, pleading that some one will "come over and help us." A few visits from a man of God will result in a resolve to build a room on to some convenient house in the village, or in some safe walled compound, and this room is set aside as a school-chapel.

It is a very simple meeting that is held here on the Sunday. The hymns sung are confined to those known by "the congregation"—perhaps four hymns in all. If a visiting preacher is able to sing he will sometimes spend an hour before and after the service teaching the flock a new hymn tune, after driving the words of one verse into their memory. He will be able to take nothing for granted in his reading of a Scripture lesson, or in his exposition. If he does not somehow or other refer to the parables of the fifteenth chapter of St. Luke's Gospel[1] his congregation will be disappointed; he has not started them off from a place where they feel at home. He must not talk glibly of "Pharisees" or "Cæsar," or "Baptism"; he must either introduce an easily understood equivalent, or explain the term thoroughly—making another sermon of the explanation—or leave it alone entirely. Often he will find that after his audience has listened patiently for

[1] The parable of the Prodigal Son is preached in China more than any other single passage of Scripture.

half an hour their real enjoyment begins when, at the close of the service, they can ask questions about points on which they are still puzzled in some previously studied portion of Scripture. It is often advisable to give up the attempt at a long address, using a question and answer class instead. And the preacher must be prepared to have some privileged old granny shrill out personal questions which shock his modesty, but are asked in all innocence and friendliness. One has to be patient also with people whose powers of attending to abstract thinking are undeveloped, who have had little practice in digging down to underlying principles, who are soon exhausted in listening to "doctrine" however simply put and profusely illustrated, and who turn with relief to personalities—the amount of your income, the age of your wife, your preferences in food, and so on.

Often these little meeting houses have no outside visitor for weeks to bring freshness to their services. The one or two earnest souls among the congregation give out again and again the tale of their Christian experience, with any fresh gleanings they may have gathered from their Scripture reading in the past week. It is remarkable that with so little outside help they remain as faithful as they do. We who are quick to complain about the dulness of our home Church services may well feel rebuked by the faithfulness of these Chinese Christians.

To members of a village church the quarterly or half-yearly meetings of their Association are of great value. They may have to travel thirty miles over rough roads to reach the central meeting place. They have to sleep in rough fashion on floors strewn with straw whereon men spread their quilts in one room or outhouse and the women and children in another. Hard-baked bread

brought from their own houses, helped out by the barley or millet broth supplied by the central Church authorities, forms their food. And for three days they have a happy time. They do not understand all that is said or done at the meetings, but they realize themselves as part of a great assemblage; they get a glimpse of the Church Catholic, one o'er all the earth; they experience the spiritual uplift of united prayer, and of a mass of joyous praise to the Most High. Between the meetings they master new hymns, get a stock of new illustrations, learn of the triumphs and the difficulties of the Church in other villages, make new Christian friendships. Two services at these gatherings generally stand out in their memory: one is the Baptism, when new members enter the Church, and the other the closing service, which is a celebration of the Lord's Supper. In the strength of these meetings they return home with an increased delight in Bible study, to continue their Sunday services and the daily common prayer. And all their outlook is brightened by a new appreciation—an appreciation of "The Chinese Christian Church."

It is a far remove from such humble beginnings to the beautiful church buildings of a great capital; from the simple gatherings at which members spell their way slowly through a Bible story to a great congregation of well-educated people following sermons preached by such men as the Rev Dr Cheng Ching-Yi and Dr Chang Po-ling. Yet in both cases it is the vision of the Church Universal that renews the courage; it is the vision of the risen Head of the Church that uplifts the heart.

There is to-day in Peking on the great Hatamen Street a church built entirely by the Chinese themselves, with beautiful appointments and a good supply of class-rooms

and church offices, with a well-trained experienced minister of good judgment and devout spirit in charge. Here on Sunday afternoons during the year 1921-2 a university service was held, where great preaching was to be heard. In such a church no Chinese official or scholar need feel that he is sitting at the feet of "the foreigner."

In Canton, in a similar church, there were in 1921 five ministers of the South China Government in membership. In Shanghai, the late founder and proprietor of the great "Commercial Press" of China was a humble, devout member of the Chinese Church. While the overwhelming majority of the membership is still found amongst the small farmer and artisan class, there are to-day in a few great centres churches to which, on account of their beauty of worship, intellectual strength, and spiritual power, clear minds and devout hearts in China can turn for enlightenment and peace.

Such men and women will not be content merely to receive from the Church; they will bring to her gifts of scholarship, of leadership, and treasures of art and music. As one instance of this we take the question of hymnology. There are some happy translations of Western hymns in present use, and some delightful tunes, but unfortunately there are many "hymns" translated which in their English original were dreadful productions, and which in their Chinese dress are even worse. The Church in all countries and ages has had to suffer similar afflictions which pass away, leaving her with the permanent riches of a noble praise service. But the best of the present Chinese hymnary does not meet the needs of the Church. That need can only be met by Chinese Christian poets. Happily these are beginning to write. And the musicians are following. In a few years we ought to see a collection

of hymns, set to beautiful music, which express Christian aspiration and devotion in such wise that no sense of foreignness will cling to them. Strange they will be, since the Christian Church is itself a pilgrim body, but they will not be "foreign," and they will not jar on the susceptibilities of Chinese who know what poetry and devotion are.

Similarly, no satisfactory liturgical service can be looked for until it be composed by Chinese saints. Chinese Christians who have found in the beautiful Anglican service in America and Britain a means of expression for their deepest religious feelings, come back to their own country and are sorely disappointed by the many infelicities they find in the Chinese Prayer Book; it is all so different from what they knew abroad. No one is to blame. The requirements necessary for a Chinese equivalent to the stately beauty of the English Book of Common Prayer, can only be met by a Chinese scholar who can bring to his task the treasures of a devotional spirit. He must be a man whose mind is soaked in the history of the Church Catholic, and who is also a scribe well instructed in his own country's language and literature. And in the day when these treasures of liturgy and hymnology shall adorn the worship of the Chinese Church, her children will not be unmindful of the debt they owe to those who gave them the early translations from the West, which were the prelude to the full and rich music of her later worship.

Such a Church, alive to the day's needs, in sympathy with the nation's aspirations, rich in men and women of varied powers, and above all drawing deeply from the wells of Salvation—such a Church is big enough to be the home of all good men in China.

The Church and National Life

In Chapter III we considered the economic difficulties with which China is faced. Here we have to ask ourselves, "What is the contribution of the Church to this question?" Can she generate the spirit which patiently seeks the just method of reconciling differences? The clash of war, whether between nations or between classes, marking the cessation of such patience, has brought disaster. Can the Church in China so produce the Christ-spirit that counsels of ruthlessness and recklessness may be first checked and finally discarded? We believe she can. It is easy to remember the failures of Christianity; their noise is spread abroad. But its successes are also many; they are spreading from the village councils of Christian peasant groups into the cities, where the Church is respected and her leaders recognized as men of character. Bribery and corruption have made it difficult for Christian men to be elected to the Chinese Parliament in the past, but the people are so heartily ashamed of the present parliamentarians who are making it impossible for men of character to hold office in the Cabinet [1] that, in spite of the power of the military and political machine, we may expect to see in the next

[1] In November 1922 Mr Lo Wen-kan, the Minister of Finance, was bundled into prison, with no pretence of legality, upon a trumped-up charge of receiving bribes in connection with an Italian loan. The Speaker and Vice-Speaker of the House of Representatives misused the House's seal for the purpose of impeachment, and so imposed upon an honest but bewildered President who gave verbal order for the arrest to the Peking Chief of Police. Parliament had not been consulted. Yet so much was this body in the pay of Marshal Ts'ao Kun, the Chihli Military Governor, who was then aiming at the Presidency, that it confirmed this utterly illegal action—even after the charge of bribery was disproved *in toto*—by an overwhelming majority. Mr Lo is an

Parliament a small group of independent members elected by the people. And in this group it is fairly certain that the Christian Church will be represented. The arrival of such a group should mark a great advance in the political regeneration of the country. The contribution of Christian civilization—not occidental nor oriental, but Christian—to China's need will then be clearly seen.

It was in May 1922 at Shanghai that the National Christian Council of China came to birth. The significance of this event is one of the greatest landmarks in the nineteen centuries since Pentecost. The Chinese Christian Council is not a Church: its members are the representatives of such Churches as the Congregational, the Presbyterian, the Anglican, the Baptist, and other communions in China. But the birth of one united Chinese Christian Church is well within the possibilities of this generation. Already we have the members of the National Christian Council sitting as representatives of the Chinese Churches, not as delegates of the missionary societies. This applies to the foreigners as well as to the Chinese members of the Council. The present membership is fifty per cent Chinese and fifty per cent foreign, a useful and happy arrangement in the period when much elaborate, slowly-built organization (including heavy financial undertakings and considerable property) is being gradually transferred from the missions to the Chinese Church as the strength of the latter proves equal to the burden. But from this

Oxford man; quiet, unassuming, and genuinely patriotic. His very ability and the fact of his having been trained abroad made him an object of attack by the militarists, though the main reason of the action was to bring about the fall of the Wang Chung-hwei Cabinet, the best that has yet been seen in the Republic.

time forth we may expect to see the Chinese membership increase and the foreign decrease.

The National Christian Council resulted from the great National Christian Conference held in Shanghai. This was the first Christian Conference in China to which the Chinese members came as the delegated representatives of their own communions, and came also in equal numbers to the missionary representatives. The leadership of the whole Conference was in Chinese hands. Dr Cheng Ching-yi [1] acted as chairman, and that this servant of God was specially endued with Divine unction for his task from his first assumption of office, was clear to each member of the Conference. From the chairman of the whole Conference to the chairman of the least sub-committee, the leadership was almost entirely Chinese, while of the five main Commissions reporting to the Conference, the work of the most important—that relating to the Message of the Church—was prepared entirely by Chinese members.

To appreciate fully the significance of this Conference one needs to remember that it was an event rather than a Conference. As a conference, in the strict meaning of the term, it was a failure, as any gathering of a thousand people in a great hall is bound to be. In such circumstances it is impossible to "confer." But as an event it was truly epoch-making. Immature as the

[1] Dr Cheng Ching-yi is an ordained pastor in the Congregational Church. He was for many years in the pastoral office in Peking. He made a deep impression by his contributions at the World Missionary Conference in Edinburgh in 1910. He had a course of study in the United States and in England, and has been for some years one of the main leaders of the China Continuation Committee, which conserved the results of the Christian Conference in Shanghai in 1911. The National Christian Council has taken over the work of this China Continuation Committee.

National Christian Council may be in some of its manifestations, it is the outward and visible sign of an inward and spiritual grace; it is the expression of a national Christian consciousness come to birth. During the sessions of the Conference many of its members grasped the fact that potentially they, and not the missionaries, were the pivotal people. Other members who failed to grasp the full significance of the Conference at the time will do so when they look back upon it later. They will see that it was during those days that the missionaries parted with their heritage of leadership; parted with it in a great act of Christian faith and love. The question now before the Church of Christ is, "Can the Chinese Church enter into this heritage fully and develop truly all its possibilities?" Only as she can do this is the century of Christian missionary enterprise in that country justified. The sending to China of thousands of Christian missionaries from abroad for the preaching of the Gospel is in the main a failure if it does not, in addition to the saving of individual souls, result in a type of Chinese Christian which can reproduce itself. When the Lord God planted His Garden it was with "the tree yielding fruit, whose seed was in itself, after his kind," and if the Spirit of Christ has planted His Church in China it is because the type of Christian found in that Church has a like power to reproduce new individuals "after its kind." It is for the sake of such a consummation that the Church makes known her request to her Lord that He will grant her the piety, the spiritual understanding, the gifts of leadership, and the teaching which she needs, as well as the power to marshal the varied forces of the Church for the accomplishment of one common purpose.

It is as exemplifying this reproduction of a type that

the life and work of such a man as Feng Yü-hsiang, "the Christian General," is of such immense importance. General Feng is a portent not only because of the high position which he holds and the exceptional opportunities before him as a Christian evangelist to-day, but because from his earliest days as a Christian he has exhibited the power of applying the Christian force generated within him by the Holy Ghost to the production of Christian character in his human environment, whether that human environment be composed of individuals of a low or a high degree of mental development. The illiterate private and the educated officer have both been infused with this new power. Such a movement cannot be accounted for by merely quoting such proverbs as, "The grass blows when the wind blows"; in other words, that it represents only the soldiers' desire to stand well in the General's eyes. No General could impose a religious or political theory upon such a large mass of men in the Chinese army of to-day if the men were not themselves in favour of it. In no country in the world is there such disregard paid by the army to its General's preferences. Moreover, Feng Yü-hsiang has never had the money to buy his men's acquiescence; following him has meant until quite recently the poorest of fare and the scantiest of pay, and this without opportunities for loot.

That this same power of perpetuating "life" is being displayed to-day in a very different human environment is plain from the following paragraph from the Peking Press: "On January 14th, thirty men met at the home of the Rev Lui Fang, a minister of the Methodist Church in Peking. They included Dr W. W. Yen [educated in U.S.A. and Germany, ex-Minister at Berlin,

ex-Foreign Minister, several times Acting Premier]; Dr C. T. Wang [a son of the manse, educated at Yale University; acted for the Chinese Governor when Tsingtau was returned to China by Japan]; Dr Wang Chung-hui [a son of the manse, ex-Premier]; Mr Chang Ying-hua [educated at Manchester Grammar School and University; ex-Director-General of the Salt Gabelle, acting Finance Minister]; Mr Hsü Chien [Head of the Supreme Court of Justice in the Canton Government]; and Dr David Yui [General Secretary of the National Executive of the Y.M.C.A. in China, and People's Delegate to the Washington Conference]. This meeting is the first of a series which it is proposed to hold at the Rev Lui Fang's home every Sunday for officials in the Chinese Government who are Christians. It is emphasized that no politics will be discussed on these occasions, which are for the sole purpose of helping those who come to live up to the Christian teachings. General Feng in his speech stressed the great help that Christianity had been to him in his work of handling men and giving orders which at times mean life or death to them. He said that his interest in Christianity has been growing ever since he listened to an address made by Dr John R. Mott in the first year of the Republic and which was translated by Dr C. T. Wang. General Feng explained that his new faith helped him during his work in the various Provinces of Hunan, Shensi, Szechwan and Honan during the past ten years and prevented him from falling into the disastrous errors of other Chinese Generals. It was at the suggestion of General Feng that the idea of holding weekly meetings for the Christian officials of the Chinese Government and their families was adopted." [1]

[1] *Peking Daily News*, 29th January 1923.

For two classes in Britain and America this question of the power to reproduce the type is a pressing one :

1. The members of the Christian Church who are asked to support missions. They have the right to ask, " Does this effort really get anywhere ? Appeals to heroism, pity, sentiment are all very well in their way, but do they result in anything permanent ? Is missionary effort to go on indefinitely as an exotic in China and other lands ? Can we look with any reasonable certainty to seeing Christianity in the near future regarded as a natural feature in the Chinese mental landscape ? " If the answer is affirmative, they can consider the missionary challenge is worth taking up ; if not, they have the right to say that however devoted missionary agents may be individually, the financial support of missions means money poured through a sieve.

2. The large number of young men and women who are faced with the appeal to give themselves to missionary work, whether they are already students in college, or are contemplating a college course with missionary work as their definite objective. It is inevitable that these should ask themselves this question. An offer of life-service prompted by a wave of emotion which does not carry with it some relentless thinking is not likely to stand the strain to which the missionary worker is subjected. Candidates for missionary service may sometimes be startled at the searching enquiries made, and the severe tests imposed, by the missionary societies. Yet better so than that the mission field should be marred by the broken lives of men who ought never to have been sent out, whether because of insufficient equipment, or some weak strain in their make-up, or because

they had mistaken a transient, unprobed enthusiasm for a genuine vocation. Such a genuine vocation for missionary service carries with it the question: "Will the work be productive? Will it result in a type which will perpetuate itself?" If the answer here is "No," then the further questions will inevitably follow: "Why go to the mission field? If it is to do a work strictly confined to the saving of individual souls, why go abroad? Are there not plenty of unsaved in America and Britain?" Such objections to missionary work are known only too well to every missionary, and they come from none more frequently than from his own friends who begrudge his leaving a sphere at home in which his usefulness has been proved.

The real answer to this enquiry is one which has only gradually appeared as work in the mission field has developed. The missionary whose work has been providing that answer may himself not realize clearly what is the "end" which his efforts serve. What missionary effort has struggled after, whether consciously or unconsciously, has been the production, in the country to which it has gone, of a type of life which should be able to reproduce itself.[1] That type is already native to the life of Britain and America; it goes on perpetuating itself just as the national life does. Can it be produced in India, China and other mission fields? If we are clear that it cannot, then our appeal is shifted

[1] It is clearly understood, of course, that spiritual life comes from a spiritual source, that the Christian lives reproduced by the type are individually "born of the Spirit." It is as that truth is fully grasped, and as the ability to meet adequately the demands made upon the Christian community to propagate that truth is manifested, that we see the arrival of the desired type. Only with its arrival can we hope to see an indigenous Church in China or other mission fields.

from the ground of the reasonable to one which is frankly heroic but sentimental. It means that we are pleading for help for the individual simply, for a cause which has no hope of ultimate success in the regeneration of the community. To ask men and women who are successfully working at home to go abroad with such an end in view is an onerous responsibility. But if we are sure that the Christian type referred to above can be produced in China, then there is no hesitation in asking any worker to go abroad, since any "loss" in his life will be abundantly compensated by the resultant "gain" in the life of the Christian community. That a seed should fall into the ground and die in such a case may or may not be "heroic"; that is a very secondary question; the all-important thing is that it is reasonable. It is in the full conviction that such a reasonable service is open to them that the writer urges the claims of missionary work upon the young men and women of the homelands to-day.

In considering the Chinese Church there is one question which, in China as elsewhere, exercises the hearts of Christ's followers: the question of the divergences in Church polity, in modes of worship, and in credal statement to be found in her ranks.

One needs here to keep close to existing facts and the actual conditions under which they developed. Evangelical Christianity has made its way in China through the varied channels provided by the missionary societies representing different branches of the Western Church, or—as in the case of the China Inland Mission—representing a particular school of thought found in many of such branches. In the early years this meant

a certain amount of overlapping, and it still means occasional bewilderment in the minds of the Chinese, though this difficulty disappears in areas where a working arrangement exists by means of which members of one communion who move into a district where another communion is at work, can be received as full members with participation in the Sacrament. Against these losses has to be set the gain experienced in the early years through getting to work quickly, the impetus of a sharply defined policy, and the warmth and confidence which came to the missionaries who felt that they were the representatives of a denominational Church which they loved, which they knew intimately, and whose leaders were their personal friends. If early in the nineteenth century weary years had had to be spent in conferences, and upon schemes of united approach, much of the early enthusiasm might have disappeared before a missionary ever reached any particular field in China.

Another gain undoubtedly was that the variety secured in the early appeals through denominational differences corresponded roughly to the variety in temperament, training, and social standing among the people addressed. For example, the work of the American Episcopal Church, which found a noble expression in the stately worship and cultural emphasis of St John's College, Shanghai, met the needs of a certain temperament and a certain class, while the broadcast evangelism of the Scandinavian Alliance Mission, appealing as it did to the simple emotions of illiterate peasant groups—illiterate in the beginning of the work, though rapidly ceasing to be so after contact with the Church—met the needs of another temperament and another

class. In large centres there is no need to fear wastage or overlapping through different societies being represented. (In Peking, for example, every branch of the Church rejoices in the advent of the Salvation Army, with its rich experience, its devoted staff, its peculiar appeal, and well-tried methods). A close friend of the writer is a Chinese gentleman who was brought up from childhood in the Church connected with the American Baptist Mission (South). He left it for the Episcopalian communion, where he found in the quiet dignity of a liturgical service the aid he sought to Christian worship. In his case there was no question of disloyalty to any principle; the particular issue between infant baptism and believer's baptism had no interest for him; he was concerned only that Christ might be known as Saviour and Lord. Surely both Baptists and Episcopalians can return thanks that for such a man the mode of worship suited to his temperament was to hand.

In connection with the whole question of reunion among the various branches of the Church in China, two considerations need to be kept in mind. First, this question will be settled by the Chinese Church with little reference to findings in the European and American world, and for reasons that do not necessarily march parallel with those that appeal in any Lambeth or other Conference. And, second, the constitution of the Christian Council of China points the way to a possible united Church of China. In other words, any supreme council of that Church will not acknowledge the authority of, or be synonymous with, any one of its constituent members: Presbyterian, Episcopalian, or Congregational. If within a wider circle freedom can be found for each

of these ecclesiastical forms and sanctions, then a union can be achieved; otherwise it must remain a dream only, since the temperamental differences will always remain. Not the old historical divisions of the Church will trouble Chinese Christians, but those in human nature. For there is one difference which appears in every phase of human living and goes by many names, but which we may roughly describe as the difference between the experiential and the authoritative. It appears in art and literature, in industry, in the various professions, and in politics and religion; it is the difference between those who are only satisfied by trying a thing for themselves, and those who feel assured because they know it on authority. The difference is often overlaid by the dust of past controversies; men on either side often borrow so much from their opposites that there may seem no real distinction; but the difference remains and will always remain. So far as it touches religion it means that we shall always have the one man who stakes all on the fact that there is an immediate access to God for every child of man; and the other who believes that Divine Grace is made safe for mankind because Divine Love chose an infallible channel for its transmission. The difference need not trouble us if we believe in God. He who made man, knew how to suit His advent to the necessities of the human heart. From the experience in Divine Grace gained by adapting her message to these two temperaments comes the ability of the Church to deal with the difficulties, and to supply the needs, of any soul who seeks her aid. Not only in the heaven of the afterwards, but even on the earth here and now, the Church sees the way of the perfect round; she maintains that the kingdom of

the world is become the Kingdom of our Lord, and of His Christ.

And for this Church in China we seek the prayers of all who love our Lord Jesus Christ in sincerity and in truth.

APPENDIX A

PLATFORM OF RENAISSANCE, OR NEW INTELLECTUAL MOVEMENT IN CHINA, DRAWN UP BY ITS PRINCIPAL LEADERS

Quoted from *Peking : A Social Survey*, by S. D. Gamble.

I. Aim : To remake civilization.

Because of our desire to remake civilization we therefore should emphasize :—

1. Democracy.
2. Science.

By means of democracy and science China can be saved and properly controlled. Moreover, because government, morality, learning, and intellectual life are in a very decadent condition, democracy must oppose Confucianism, ceremonialism, the old conservative viewpoint on morality, and old forms of Government.

In order to preserve modern science we must stand opposed to former technical arts and ancient religions.

In order to preserve morality, democracy, and science we must oppose fixed national traditions and the old literary style of composition.

II. Attitude : The critical attitude.

This attitude is a new one. Such an attitude considers and fixes properly all values. It aims at the "transvaluation of values."

The things especially emphasized in this critical attitude are :—

1. In regard to the attitude towards customs, the question to be answered is, "Does the maintenance of this custom have value for society ?" (Valueless customs should be discarded or transformed.)
2. In regard to the teachings of Confucius the important question is, "Is any particular teaching of value for this present age, or not ?"

3. Regarding foolish and generally accepted methods of procedure and beliefs, we wish to ask, "Because certain customs are approved, are they therefore good?" "Because men act in a certain way am I to act in that certain way?" "Does it not seem possible that there are ways of activity other than these that are even more beneficial?"
4. Regarding old Chinese learning and thought, our attitude should also be the critical attitude:—
   (*a*) Opposition to blindness.
   (*b*) Opposition to intrigue and indirection.
   (*c*) The reconstruction of old national customs.

There are three steps in reconstructing national affairs:—
   (1) Careful arrangement and systematization of these former customs.
   (2) Careful investigation of each theory and idea as to what influence it would have if promoted.
   (3) Use of the scientific method of exact and careful investigation.

III. The problems of investigation.

1. Social.

Social reconstruction, emancipation of women, emancipation of men, purity, Confucianism, educational reform, marriage, the relation of father and son, economic problems, labour problems.

2. Governmental.

The rule by the people, anarchy, internationalism.

3. Religious.

Confucianism, faith and belief, morality.

4. Literary.

The literary revolution, the problem of the national spoken language, novels, the language of other nations, the abolition of the use of ancient Chinese literature, the theatre.

IV. Methods of introducing these new theories.

The following list of names are given as those from whose writings valuable thoughts could be translated to guide this New Thought Movement:—

Karl Marx.	Tolstoy.
T. F. Wilcox.	Bertrand Russell.
John Dewey.	Kropotkin.
Haeckel.	Bakunin.
James.	Lenin.

APPENDIX B

COMMUNITY SERVICE

"COMMUNITY SERVICE" is a term becoming well known in Peking as denoting the work of groups of people who feel that the uncleanliness, ignorance, poverty, and suffering of their community should not remain, and who have banded themselves together to improve conditions. Such groups have been formed in four sections of the city, with a fifth ready to start.

The Teng Shih Kou group is probably best known as the first organized. Its recreation grounds, where ninety boys and girls, gathered from the streets round about, are learning lessons of team work, order and cleanliness, together with the sheer joy of play, have become well established. Last summer a thousand people gathered to see health slides, while many more learned lessons of health from the students who spoke to small groups in homes and shops. Over a hundred children in a "Swat the Fly" campaign have become relentless enemies of the fly. A beginning has been made in the establishment of a Child Welfare station and a Maternity Clinic, with a visiting nurse in constant touch with the homes of the district. Clothes and food have been given to those in dire need, but the emphasis is always on constructive rather than immediate relief. The Loan Fund has helped to start many men in small businesses. Most successful of all is the work found, in connection with the Peking Exchange, for one hundred and fifty-five women, including fifty beggars from the street. A good number of women have been placed in other positions after being taught to sew. The children of the workers are sent to school, the sick in the family are taken care of, baths and bean milk are provided free, and close touch is kept with the homes.

The West City group has been the pioneer in open-air schools. Several hundred children gather at an open street corner, and with no more equipment than a chart, lesson sheets, mats, and a rope to mark the limits of the school, they are given their one chance at education. A full day school with higher standards is also opening the door of opportunity to a hundred children. Here, too, the people need much help in winter ; gifts of garments

and grain make life possible for many. An industrial school is training women in handiwork and sending them out to be self-supporting.

A large number of volunteer workers, Chinese and foreign, Christian and non-Christian, teachers, students, business men, officials, women in homes, give generously of their time and thought in planning and carrying out all this work. In every case the initial impulse has come from a group of Church members of the district involved, who believe it is the task of the Church to create a Christian community, and who continue to have a large place in the work. Almost every group employs a secretary, who, together with the secretaries of the community service departments of the Young Men's and Young Women's Christian Associations, assumes executive responsibility.

BOOKS FOR FURTHER READING

Note.—Where U.C.M.E. (United Council for Missionary Education) is given as the publisher, the books can be obtained from any of the Missionary Societies (see addresses facing p. 7).

* denotes books published in America or out of print, but obtainable from missionary libraries, as are also many of the other books named.

HISTORY

The Origin of the Chinese People. J. Ross (Oliphant, 10s. 6d.)

The Civilization of China. H. A. Giles (Williams & Norgate, 2s. 6d.)

China and the Manchus. H. A. Giles (Cambridge University Press, 2s. 6d.)

**The Middle Kingdom: Chinese Empire and its Inhabitants.* S. Wells Williams.

**The Passing of the Dragon.* J. C. Keyte.

**The Chinese Empire.* Marshall Broomhall.

The Highway of God (Chapter II). K. Harnett and W. Paton (U.C.M.E., 2s. 6d.)

China, A Nation in the Making. F. D. Walker (Wesleyan Methodist Missionary Society, 3d.)

(Though written in 1914, this pamphlet is valuable as giving an excellent account of the Revolution.)

RELIGIONS

**Three Religions of China.* W. E. Soothill.

Jesus Christ and the World's Religions. W. Paton (U.C.M.E., 1s.)

Confucianism and its Rivals. H. A. Giles (Williams & Norgate, 6s.)

History of Chinese Philosophy. Suzuki (Probsthain & Co., 8s. 6d.)

Philosophy of Human Nature—translated from the Chinese by Dr Percy Bruce (Probsthain & Co., 36s.)

Chinese Religion—Confucianism, Taoism and Buddhism. M. H. Hughes (Missionary Literature Supply, 3d.)

EDUCATION AND THE RENAISSANCE MOVEMENT

Christian Education in China. Report of Education Commission (Conference of Missionary Societies in Great Britain and Ireland, 7s. 6d.)

China To-day Through Chinese Eyes. T. T. Lew and Others (Student Christian Movement, 2s. 6d.)

**Peking: A Social Survey.* S. D. Gamble (Chapter VII and Appendix).

China Awakened. M. T. Z. Tyau (obtainable from Probsthain & Co., 25s.)

**New Life Currents in China.* Mary N. Gamewell.

The Awakening of China. H. Balme (All Missionary Societies, 3d.)

POLITICAL, SOCIAL, AND INDUSTRIAL CONDITIONS

Modern China—a Political Study. S. G. Cheng (Clarendon Press, Oxford, 7s. 6d.)

China and Her Peoples. L. E. Johnston (U.C.M.E., 2s.)

**New Life Currents in China* (Particularly Chapter V). Mary N. Gamewell.

Social Problems and the East. Frank Lenwood (U.C.M.E., 2s. 6d.)

Chinese Mettle. E. G. Kemp (Hodder & Stoughton, 12s. 6d.)

The Chinese as They Are. J. R. Saunders (Fleming Revell, 6s.)

Women Workers of the Orient. Margaret E. Burton (U.C.M.E., 2s.)

**Notable Women of Modern China.* Margaret E. Burton.

EVANGELISM

**Mission Problems and Methods in South China.* Campbell Gibson.

**The Heathen Heart.* Campbell Moody.

One of China's Scholars. Mrs Howard Taylor (Morgan & Scott and China Inland Mission, 1s. 6d.)

**A Chinese St Francis.* Campbell Brown.

Among the Tribes. Samuel Clarke (Religious Tract Society, 3s. 6d.)

Everlasting Pearl. Miss Johannsen (Religious Tract Society, 3s. 6d.)

In Quest of God. Marshall Broomhall (Religious Tract Society, 3s 6d. and 2s. 6d.)

MEDICAL WORK

China and Modern Medicine. H. Balme (U.C.M.E., 3s. 6d.)

The Way of the Good Physician. H. T. Hodgkin (U.C.M.E., 2s.)

Medical Practice in Africa and the East (Student Christian Movement, 4s. and 2s. 6d.)

**New Life Currents in China.* Mary N. Gamewell.

THE CHINESE CHURCH

China To-day Through Chinese Eyes. T. T. Lew and Others (Student Christian Movement, 2s. 6d.)

**New Life Currents in China.* Mary N. Gamewell.

The World and the Gospel. J. H. Oldham (U.C.M.E., 2s. 6d.)

The Bulletin of the National Christian Council of China (obtainable from Bookroom, Edinburgh House, 2 Eaton Gate, S.W.1

Articles in "The Chinese Recorder" and "The International Review of Missions."

INDEX

A

Ancestor worship, 19-20, 22-3
Army, evangelism in the, 75-7

B

Bevan, Professor L. R. O. (*quoted*), 41-2, 95
Bolshevism, 51-2
Brigands, 9-11, 32
Buddhism, 18-19, 23

C

Chang Po-ling, 112, 135
Chang Tso-lin, 12, 31, 33, 111
Chang Yung-hua, 143
Cheng Ching-yi, Dr, 112, 135, 140
Chinese Church, the—
  and evangelism, 78-9
  city churches, 135-6
  gifts of Chinese Christians, 136-7
  number of Christians, 129-31
  unity, 146-50
  village Christianity, 96-8, 131-4
Chinese Evangelists, 74, 79-81
Chinese Labour Corps, 64
"Christian Party," 129
Chung-king, 11
Community Service, 104-5, 153-4
Confucianism, 16-17, 23

D

Dewey, Dr, 47 (*quoted*), 96

E

Economic Revolution, 33-40
  Labour Unions, 48-50
Eddy, Dr Sherwood, 59
Education—
  ancient Chinese, 87-9
  intercourse between Government and Christian Colleges, 111
  public spirit of students, 12-13
  Renaissance Movement, 45-8, 151-2
  "returned students," 111-13
    (1) Christian System
  beginnings of, 89-90
  English as medium of instruction, 100-1
  extension work, 81-2, 104-5
  girls' schools, 107-8
  number of pupils, 94
  object of, 96
  primary schools, 96-8
  religious teaching in mission schools, 97-102
  results of, 108-11
  secondary and vocational schools, 98-103
  teacher-training, 105-7
  universities, 103-4
    (2) Government System
  beginnings of, 90-1
  financial difficulties, 95
  girls' schools, 107-8
  lack of religious teaching, 95
  lecture halls, 43-4, 104
  number of pupils, 94
  primary schools, 41-2, 93-4
  secondary schools, 93-4
  student strikes, 94-5
  summer schools, 45
  teacher-training, 106-7
  theatres as a medium of education, 45
  universities, 46-8, 92
Evangelistic Work (*see chapter IV*)—
  Chinese evangelists, 74, 79-81

Evangelistic Work—*continued*—
flexibility of method, 59-61
"guest room" method, 80-1
in Mongolia, 66-7
in schools, 61-2, 96-102
institutional mission centres, 79-83
in the army, 75-7
itinerating, 61-3
magic-lantern lectures, 72
mass meetings, 73-5
mobile preaching and teaching bands, 68-72
music in, 65-6, 69
phonetic script, 72-3, 121
points of contact, 58-9, 61-3, 66-7
preaching to crowds, 64-5
village teachers as evangelists, 97-8
women's work, 69-71, 107-8

F

Famine relief work, 11-12
Fang, Rev. Lui, 143
Feng Yü-hsiang, General, 75-7, 102, 111, 142, 143

G

Government under the Empire, 13-15, 17, 26
Government under the Republic, 14-16, 26-33
bribery and corruption, 30-1

H

Hsü Chien, 143
Hu, Dr, 47, 48
Hymnology, need for Chinese, 136-7

I

Industrialism, 33-40
Labour Unions, 48-50
need for Christianizing, 83-5
social welfare work, 38
strikes, 35, 51

K

Kailan Mining Company, 38
Kang, 65

L

Labour Unions, 48-50
strikes, 35, 51
Larsen, Mr, 66-7
Lecture Halls, 43-4, 104
Lew, Dr Timothy, 112
Liturgy, need for Chinese, 137
Li Yuan-hung, President, 12, 111

M

Magic-lantern lectures, 72
Mandarin, substituted for *Wenli*, 47-8
Mandarins, 15, 20, 26-7
Mass meetings, 73-5
Medical Missionary work—
hospitals, 123-4
museums and preventive medicine, 117-19
need for, 115, 120-1
Peking Union Medical College, 124-5
preventing plague, 119-20
preventive teaching through schools, 115-17
public health lectures, 119
Shantung Christian University Medical School, 127
training Chinese doctors, 125-8
Missionary work—
aim of, 141, 144-6
Chinese evangelists, 74, 79-81
continued need for, 75, 78-9
educational work (*see under E*)
evangelistic work (*see under E*)
institutional mission centres, 79-83
medical work (*see under M*)
National Christian Conference, 140-1
social changes and, 56-7, 77-9
Mobile preaching and teaching bands, 68-72

Mongolia, Evangelistic work in, 66-7
Mott, Dr John R., 59, 75, 143

N

National Christian Conference, 140-1
National Christian Council of China, 139, 141

P

Parliament, Central, 12, 28-9
Peking Express, 111
Peking Government University, 46-7
Peking Union Medical College, 124-5
Peking University (Missionary), 46
Peter, Dr, 119
Phonetic script, 72-3, 121
Provincial Governments, 28-9

R

Renaissance Movement, 45-8, 151-2

S

Shantung Christian University Medical School, 127
Social life—
  under the Empire, 24-6, 53-4, 56
  under the Republic, 53-7
Student Anti-Christian Movement, 110-11
Students—
  intercourse between Government and Christian Colleges, 111
  public spirit of, 12-13
  "Returned," 111-13
Summer Schools, 45

T

Taoism, 17-18, 23
Teachers, training of, 105-7
Theatres and education, 45
Tu-chuns (military governors), 29, 52

W

Wang Chung-hui, 143
Wang, Dr C. T., 143
Wenli replaced by *Mandarin*, 47-8
Whitewright, Rev. J. S., 118
Women, work amongst, 69-71, 107-8
World's Student Christian Federation Conference, 110
Wu Pei-fu, 12, 111

Y

Yen, "Model Governor" of Shansi, 33
Yen, Dr W. W., 75, 142-3
Yuan Shi-kai, President, 28, 31, 36-7
Yui, Dr David, 112, 143

BINDING SECT.

MAY 1 7 1972

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY

BV
3415
K45
1923

Keyte, John Charles
In China now

UTL AT DOWNSVIEW
D RANGE BAY SHLF POS ITEM C
39 14 15 06 06 010 9